The Christian Century

PUBLISHED WEEKLY

Our Dependence Is on God

An Address the World Council Did Not Hear

By Reinhold Niebuhr

Summons at Midnight

By D. T. Niles

The Evanston Assembly at Work

SEPTEMBER 1, 1954

In This Issue

REINHOLD NIEBUHR was to have delivered the address which appears on page 1034 of this issue at a plenary session of the Second Assembly of the World Council of Churches on the afternoon of Sunday, Aug. 29. Unfortunately, at the last minute his physician advised him not to make the trip to Evanston, where the demands on his strength would inevitably have been very great. As our readers know, Dr. Niebuhr has been making a long and gallant recovery from the malady which attacked him more than a year ago. This recovery continues, but it is not yet good sense—from the doctor's viewpoint—for him to participate in a world convention where every delegate is his friend and where most of them would try to engage his attention.

DANIEL T. NILES was born in Ceylon of Tamil parents 46 years ago. He trained for the ministry at Bangalore, India, and later took his arts degree in philosophy at the University of London. He has served the world Y.M.C.A. as evangelism secretary and has stirred university student audiences in every part of the world. He was an outstanding figure in the first world Christian youth conference at Amsterdam in 1939 and made the opening address at the second such conference, held in Oslo in 1947. At the Amsterdam assembly of the World Council in 1948 he preached the opening sermon.

CLAIR M. COOK has contributed frequently to The Christian Century, generally on the relations of church and labor. He is a Methodist minister and has served many churches in New England while also, at times, working in industrial plants as a machinist.

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Contents

EDITORIAL

Editorial Paragraphs 1027
Stop By-Passing the U.N.! 1030
Assembly in America 1031

SIMEON STYLITES: Make It Snappy 1033

CONTRIBUTED ARTICLES

Our Dependence Is on God, by Reinhold Niebuhr. 1034
Summons at Midnight, by D. T. Niles 1037
A New Industrial Chaplaincy, by Clair M. Cook. . 1040

BOOKS

In Quest of a New Ethics, by Charles Mayer..... 1042
Books in Brief 1042

CORRESPONDENCE 1043

NEWS OF THE CHRISTIAN WORLD

First Assembly Week. 1044
Student Sessions 1044
Aides and Stewards.. 1046
Eisenhower Speaks .. 1048
Dulles' Greetings ... 1049
Lake Forest, Ill..... 1051
Buenos Aires 1052
India 1054
Cincinnati 1055

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Coming Events

Aug. 27-Sept. 4. United Christian Youth Movement Chesapeake Area Training Conference, Centerville, Md.
Aug. 28-Sept. 2. Lutheran Student Association of America Annual Ashram, Interlochen, Mich.
Aug. 28-Sept. 2. United Christian Youth Movement General Council, Williams Bay, Wis.
Aug. 28-Sept. 44. American Friends Service Committee Institutes of International Relations (family) for New England and northern California.
Aug. 28-Sept. 4. Methodist Student Movement Regional Conferences, Lake Poinsett, S. D.; Mount Sequoyah, Ark.
Aug. 29-Sept. 4. Methodist Student Movement Regional Conference, Lake Tahoe, Calif.
Aug. 29-Sept. 4. Disciples of Christ Student Conference, Lake Geneva, Wis.
Aug. 30-Sept. 4. 11th Annual International Workshop in Audio-visual Education (National Council of Churches Division of Christian Education), Green Lake, Wis.
Sept. 1-3. Lutheran Theological Conference on the Evanston Assembly Theme, Pacific Lutheran College, Parkland, Wash.
Sept. 1-3. World Council of Churches New Central Committee Meeting, Evanston, Ill.
Sept. 2. American Bible Society Board of Managers Meeting, New York city.
Sept. 2-4. United Christian Youth Movement National Training Conference, Williams Bay, Wis.
Sept. 2-8. Youth Departments, World Council of Churches and World Council of Christian Education Meeting, Lake Geneva, Wis.
Sept. 2-7. World Council of Churches Faith and Order Commission, Evanston, Ill.
Sept. 5. Labor Sunday.
Sept. 5-10. American Baptist Student Conference, Green Lake, Wis.
Sept. 5-10. United Student Christian Council General Assembly, Oxford, Ohio.
Sept. 5-11. Presbyterian Church, U.S.A., Board of National Missions National Staff, Mount Pleasant, Utah.
Sept. 7-8. Grand View College Post-Evanston Meeting for Pastors and Laymen, Des Moines; Bishop Skatt Hoffmeyer, Prof. H. N. Soe (Denmark), speakers.
Sept. 7-9. Lutheran Theological Conference on the Evanston Assembly Theme, Yosemite National Park, Calif.
Sept. 7-12. National Baptist Convention, U.S.A., 74th Annual Convention, Kiel Auditorium, St. Louis.
Sept. 13-23. United Church of Canada General Council, Sackville, N. B.
Sept. 14-15. Hartford Seminary Foundation and Pastoral Union 97th Annual Pastors' Conference, Hartford, Conn.; theme: "Our Apologetic Task with Parallels from Jeremiah"; Stanley R. Hopper, speaker.
Sept. 14-15. N.C.C. General Board Meeting, New York city.
Sept. 16-21. National Woman's Christian Temperance Union Annual Meeting, Lexington, Ky.
Sept. 17-19. Southern California Council of Protestant Churches 2nd Annual Ecumenical Conference, Idyllwild Pines, Calif.; Göte A. V. Hedenquist (Sweden), Frank Northam (England), George Chacko (India), guests.
Sept. 20-23. Evangelical and Reformed Church General Council and Related Committees Semi-annual Meeting, Winston-Salem, N. C.
Sept. 22-23. National Lutheran Editors and Publishing House Managers Association 42nd Annual Meeting, Columbus, Ohio.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXI CHICAGO, SEPTEMBER 1, 1954 NUMBER 35

EDITORIAL

Evanston Watched by Velde and Jenner

PARTICIPANTS in the Evanston assembly of the World Council of Churches may not have been aware that they were being watched for subversive conduct. But they were. According to Religious News Service, Senator Jenner's subcommittee on internal security, Representative Velde's House committee on un-American activities and the FBI were all on the job, determined to see that no dangerous thought escaped from the ecumenical meeting, or if it did, to see that it was properly punished. The R.N.S. dispatch from Washington, dated August 16, said that both the Jenner and Velde committees had undercover agents at Evanston and that the FBI had assured a congressman that it will keep the iron curtain delegates under surveillance as long as they are in this country. Senator Jenner's subcommittee, it was reported, is concentrating on things said by the iron curtain churchmen, while Congressman Velde is paying more attention to speeches by Americans. (There's lots of "subversive" stuff in that sermon by Bishop Oxnam, Mr. Chairman.) An illuminating sidelight on this attempt to see that Evanston does not deviate from the pro-McCarthy-American line is the statement that "the House committee will rely mainly on reports from what one member described as 'right-thinking ministers' who will be present at the assembly as observers." Whether "right-thinking" here connotes right-thinking à la Spiritual Mobilization or right-thinking à la Carl McIntire, we are not sure. Perhaps both. But what a business for committees of the United States Congress to be in—spying on a world assembly of churches of Jesus Christ!

Those Who Weren't At Evanston

BY THIS TIME our readers must be aware that the presence of approximately 1,500 delegates and associates from more than 150 communions in nearly 50 nations at the Evanston assembly of the World Council has made a tremendously impressive occasion. The daily press seems to be endlessly intrigued by the variety of the costumes and languages to be encountered on the streets of the assembly city. Yet some of the absences are as significant as the presences. The fact, for example, that three metropolitans of the Greek Orthodox Church backed out at the last minute underlined a problem which the World Council has not solved. The three—Panteleimon of Salonika, Ambrosios of Phthiotic and Agathonikos of Kalavrita—were named to the Greek delegation last February. In May they announced they would not serve. In June they changed their minds and said they would. But when take-off time came they decided to stay at home. The much publicized absence of a bishop of the Lutheran Church in Poland and a professor of the Evangelical theological faculty of Warsaw University seems to have been caused by delays in unwinding McCarran act red tape. Why the Polish churchmen, who were told in April from Geneva headquarters to apply for U.S. visas early, did not do so until mid-July, we don't know. Bishop Hornig of the Evangelical Church in Silesia and Guenter Jacob, superintendent of the Evangelical Union Church in Berlin-Brandenburg, were refused passports by the East German government, which later relented in Dr. Jacob's case. But of course the most meaningful absence of all, both for today and for the future, was that of representatives of the churches of China.

New Tax Laws Benefit Churches, Clergy

CONGRESS was pretty liberal with churches, church organizations and the clergy when it came to writing its new tax laws and extending Social Security. One might almost interpret the gift exemptions in the 1954 tax bill as a deliberate effort to persuade wealthy individuals and corporations to escape heavy income taxes by loosening up for church and charitable causes. To begin with, the new income tax raises from 20 to 30 per cent the deductions allowed for charitable gifts. But it does more. It allows deductions of an additional 10 per cent provided that the money has been given to "a church, a convention or association of churches, or a regularly established educational institution, or a hospital." Somewhere before enactment the words "a religious order" disappeared from that listing of preferred causes. However, the religious orders may do all right from another provision, which states that when an individual's gifts plus income taxes equal 90 per cent of his income for eight out of ten years, he may thereafter deduct any amount he pleases up to 100 per cent. In other words, if one assigns his income to a religious order, after ten years it will all be permanently tax-free. Corporations who make gifts of more than 5 per cent of their taxable income may deduct those gifts in future tax years. Individuals with lots of money who give their full allowance and then find that their income was less than they thought when they figured the 30 per cent do not have to pay for a mistake of that kind made in good faith. Citizens who pay

for cemetery lots or funerals to nonprofit associations may deduct the cost of dying. Clergymen who do not get living quarters or housing allowances from the church or church organizations employing them may deduct what it costs them to provide their own housing. Ministers provided with housing need not pay taxes on it. In the final version of the new Social Security law—the last bill passed by the expiring Congress—clergy and members of religious orders were given coverage on a voluntary, self-employed basis. By an action which originated in the Senate, Congress also voted to have foreign missionaries and Christian Science practitioners covered by government Social Security if they want to be. The new legislation meets objections from Southern Baptist and Roman Catholic quarters.

Portugal Refuses to Face the Inevitable

ONE OF THE FIRST things Pierre Mendès-France did to rescue his country from a hopeless and interminable colonial row was to hand back to India the little French enclaves in that country. India had insisted that their inhabitants wanted to become citizens of the new republic, but one French premier after another had refused to make any move. The moment Mendès-France extricated his country from its Indo-China predicament he abandoned the last outposts of French colonialism in India. Portugal's holdings on India's east coast are even smaller and have even less political and economic importance (except as smugglers' havens) than had France's. But Portugal still adamantly refuses even to discuss the transfer of these tiny bits of territory to the Indian republic. It is rushing troops to hold Goa and the other spots at all costs, although it is plain that the Indian army could roll into and over all the Portuguese holdings any day it wanted to. The strangest thing about the current rumpus over Goa is not this Portuguese stubbornness. Iberian pride is always hard to deal with on a rational basis, and Salazar's dictatorship has no sympathy for new ideas, whether political, social or religious. But why should Great Britain, which knows that colonialism is on its last legs, have jumped in to back up Salazar and admonish Nehru? And why should some in our own state department and a considerable part of the American press treat the Portuguese shelling and recapture of Terekhol from Goan nationalists as something to cheer? Portugal is trying to evade or delay the inevitable by hanging on to Goa. Every sign of sympathy she gets from the West will be interpreted in the East as so much more evidence that, deep down inside, the governments of the West would like to see colonialism perpetuated.

Congress Adjourns In a Stampede

SOMETIME during the night of August 20 the 83rd Congress adjourned. Since then the press has been full of summaries and evaluations of its record. In papers which lean toward the Republicans, the voice of praise is heard o'er land and sea. Papers with a Democratic flavor find it hard to understand the applause. This difference in appraisal will persist until after November 2. Then the objective historian—if there is such an animal—can start preparing his verdict. Meanwhile, the closing hours of this session should be remembered as an object lesson in how not to legislate. Republican floor leadership allowed a log-jam of bills to pile up during weeks in which Congress did virtually nothing. Perhaps it expected that a last-hour squeeze would make it easier to pass administration measures. If this was the strategy, it worked in the case of a few important bills, such as the ones ending rigid farm-price supports and extending Social Security. But it backfired on others. On the atomic energy bill, it enabled the filibusterers to strike out the patent monopolies in the original House measure, and so rendered a great public service. On the bill to deprive the Communist party of all rights as a political party, unblushing partisan demagoguery took over. Nobody dared vote against soaking the commies; the bill went to the White House with votes of 79 to 0 in the Senate and 265 to 2 in the House. In consequence, a bill was enacted that the President, the attorney general, the FBI, the American Bar Association and most of the nation's weighty newspapers deplored. Now that it has been passed, if the President signs it the courts will spend years trying to interpret it and at the same time uphold the Bill of Rights. However, members of Congress can go back to their constituents boasting, "I voted to ban the Communists," while neither party can make campaign medicine out of accusing the other of being "soft on communism." And the 84th Congress can try to undo the damage. It was a squalid performance.

Critical Reopening For the Schools

WITH THE OPENING of school this fall, the public system of education in the United States enters its most critical period. In some areas where school boards are beginning to put into effect the Supreme Court's ruling against segregation, threats of violence are heard. Most communities are making haste slowly, and this restraint should be urged upon all. The Supreme Court wisely did not specify when its ruling should be put into effect, or the manner in which it must be done. These matters are left for later decision. But this does not meet the needs of some situations, where the pressure of a growing school population compels boards to reach conclusions before they are ready to do so. In this connection a proposal to be made by the state officials of Tennessee to the Supreme Court has great merit. It is that integration be started in the first grade and move gradually, a year at a time, through the upper grades. That would provide a twelve-year period of transition. It would begin with the youngest children, whose attitudes are not yet fixed, and introduce them to the change in a natural way. It would also ease the problem of financing new construction which will be a heavy burden on many communities. It is a great pity that Congress adjourned without action on proposals that the federal government provide $250 million of federal aid for the construction of public schools. The Supreme Court's ruling, adding to the already great and growing deficit in classroom space, created a state of emergency. The indifference of Congress to this crisis must be laid on the doorstep of Oveta Culp Hobby, secretary of health, education and welfare, and her appointee, Samuel M. Brownell, fed-

eral commissioner of education. Neither attended hearings or lifted a finger to push the school bills through. It is shortsighted economy to neglect the children, and indifference to the needs of our schools does just that.

How Does National Council Decide?

DIFFICULTIES faced by the National Council of Churches in making important decisions are illustrated by the decision it is now approaching on location of its headquarters. The question was first referred to a committee of 26 persons, who were to be so selected that the committee would be denominationally and geographically representative. Two years ago this committee recommended that New York be chosen temporarily for a period of ten years, during which an unspecified "bridge city" headquarters should be developed in the central part of the country, which might become the headquarters. The committee was then reduced to a committee of ten, but was still supposedly bound by the original instructions requiring it to be representative. But west coast representatives had found it impossible to be active on the original committee and so were omitted from the ten. The principle of geographic representation was therefore unobtrusively discarded. When the Committee of Ten was reactivated in the spring and summer of 1954, two members voted their own opinions, which were contrary to the positions adopted by the highest assemblies of their respective denominations. So the principle of denominational representation went by the board. The General Board is now asked to act on the recommendation of the Committee of Ten. When it studies the status of members of the committee, what has it got? The western two-thirds of the country has no voice and no representation. Some members have voted as directed by their denominational authorities. Others have defied specific instructions. And at least two members of the committee—the two who have been most active in favor of a New York location—have never consulted the wishes of their denominations or any responsible committee or group in their denominations. The Protestant Episcopal and United Lutheran representatives speak for their denominations by virtue of the general mandate they have which permits them to make one-man decisions on a variety of matters. In view of the individual and collective departures of the committee from its original terms of reference, and in view of its regional lop-sidedness favoring New York, the General Board should refer the question of location to the General Assembly, which meets in Boston in November.

Colombia's President Again Attacks Protestantism

OPENING the National Constituent Assembly of Colombia, President Rojas Pinilla called Evangelical missions in that country "the greatest danger to national unity and to American solidarity in its fight against international communism." He charged that Protestant work "does not lead to an increase in the number of sincere Protestants, but to a loss of all faith and inevitable affiliation to communism." ¶A Roman Catholic missionary nun, Mother Anna Dengal, M.D., in a message to the National Catholic Women's Union said that "it is to the honor of Protestants that they have been the pioneers and leaders in the health fields in the missions." There are, she said, about 300 Protestant and 50 Roman Catholic hospitals in India, and Protestants have trained 80 per cent of India's 7,000 nurses. ¶Well, there must be someone in the Australian government who isn't suffering from the Red-scare jitters. Approval has been given for Prof. Josef L. Hromadka to visit that country after the Evanston assembly adjourns. ¶The Roman church has another American saint in the making. First steps in the beatification process have been taken for Mother Mary Joseph Butler, founder of Marymount College, Tarrytown, New York. The same process has also been started in behalf of Archbishop Cieplak, first bishop to be sentenced to death by the Bolsheviks, when they held Poland in 1923. After his death sentence was reduced to 10 years' imprisonment, he was allowed to come to this country, where he died in Passaic, New Jersey, in 1926. ¶Scotland's "Wee Frees" made the headlines when their Assembly Commission adopted a resolution of "deep concern" over gifts by the British royal family to help restore the bombed-out St. George's Roman Catholic Cathedral at Southwark, London. The resolution charges a violation of the queen's coronation oath, and says "a constitutional issue of vital importance" has been raised. ¶Anybody interested in knowing about "Recent Changes in the Fertility of Congregational Ministers"? The *Eugenics Quarterly* for June had an article on that subject, complete with statistical tables and graphs. ¶On its final day, Congress voted a grant of $10,000 to the family of Pang Wha-Il, Korean pastor on the staff of the National Christian Council, who was killed by American soldiers under the influence of drink. (See The Christian Century for January 21, 1953.) Until now the family has been living on private gifts, partly contributed by U.S. soldiers. The Washington office of the National Council of Churches made the congressional appropriation for the Pang family a special concern.

Norway's Primate Opposes Berggrav on Communion

LEST ANYONE THINK that Bishop Berggrav was speaking for the Church of Norway when he advocated a common service of Holy Communion at the Evanston assembly of the World Council (see the Century for August 4), the present primate of Norway told a theological conference at Northfield, Minnesota, that he and other Lutheran clergy in Norway could not approve. As long as there are "different concepts of biblical truth and of the nature of the sacrament," Bishop Johannes Smemo was reported as saying, his predecessor's proposal would be untenable. The requirement of entire unanimity on doctrine and sacramental views seems to be a polite way of saying that there never can be common communion by Christians. Perhaps Bishop Smemo's views will lose some of their rigidity when he, too, becomes a retired primate. ¶The United Church Women of Tennessee, through their executive committee, have praised the Supreme Court's decision against segregation in public schools as "affording the opportunity of translating into reality Christian and

democratic ideals." ¶Bishops of the African Methodist Episcopal Zion Church, after hailing the Supreme Court decision as "nothing short of a divine miracle," urged Negro leaders not to "enter into any collusion or compromise" that would delay putting it into effect. ¶At a convention in New Haven, Msgr. Joseph M. Griffin, missionary head of the Hartford archdiocese, said that Communists have "learned a couple of things from us." They have learned, he said, the importance of "obtaining the children. They know that when you have the children, you have the people of the future." ¶Maryville College in Tennessee, Presbyterian institution whose president is Ralph Waldo Lloyd, moderator of the Presbyterian, U.S. A., Church, is accepting qualified Negroes for the fall semester. Maryville had no color bar until the Tennessee legislature imposed one in 1901. The Supreme Court decision sets aside the state law. ¶There has been speculation as to what symbolism would be used in the prayer room for members of Congress which is to be in readiness in the Capitol when Congress reassembles in January. Representative Brooks Hays of Arkansas who, with Senator Monroney of Oklahoma, sponsored the resolution to provide such a room, says that a California manufacturer of church windows is contributing a stained glass window which will show a candle, symbolizing light, a scroll, symbolizing the Sermon on the Mount, and an open book, symbolizing the Book of the Law. The prayer room will not be open to the public.

Stop By-Passing the U.N.!

DAG HAMMARSKJOLD, secretary general of the United Nations, is a very diplomatic gentleman. Before he became the executive head of the world organization, he had been trained in the exacting school of the Swedish foreign service. He knows, therefore, how to speak as a diplomat to diplomats in the muted whispers beloved by that arcane profession. This may be good public relations for the executive of a body which depends on the good will of sixty foreign offices and sixty national legislatures for its life. But there are times when, for the sake of world peace and international cooperation, it might be a good idea for Mr. Hammarskjold to drop his diplomatic manners for a moment and stand up on his legs to yell.

We thought that again the other day when the introduction to Mr. Hammarskjold's annual report to the approaching General Assembly of the U.N. was released. There was more calm, straight thinking about the present international situation packed into that document than we have seen in any other 4,000 words. Coupled with that was the soundest, most badly needed warning to policy-makers in the U.N.'s member nations uttered for a long, long time. But Mr. Hammerskjold said it so gently, and in spots so much by indirection and implication, that we fear nobody much heard him or paid attention to what he said. Congress was in a fever to go home; Britain was fascinated with the spectacle of its Laborites trying to drink as much lemonade as Malenkov drank vodka; France was bedazzled by the daily emergence of rabbits from its new premier's hat. To gain attention, what the secretary general of the U.N. had to say needed to be said in a loud and commanding tone. It wasn't. It will be a pity if, because it wasn't, Congress and the American people do not take it to heart.

I

Briefly, what Mr. Hammarskjold said was that the practice of by-passing the U.N. by the big nations is growing and that it is undermining that organization. All the big nations in the U.N. from time to time go through the ritual of declaring their devotion to that body. But when they come to adopt specific moves in foreign policy, more and more they tend to slip back into the old grooves of power politics, trying to fix up deals among themselves without any regard to their U.N. promises and obligations. The U.N. is losing strength. By implication Mr. Hammarskjold admits it. But the cause is not the noisy attacks against it by open critics or enemies. More than anything else the cause is that its supposed friends in the foreign offices of the big nations give it lip service and then proceed to act as though the U.N. were not in existence.

That's what Mr. Hammarskjold said. One thing that he diplomatically did not say, but which is just as true as what he did say, is that the United States is one of the worst offenders. It's got so that the United States seems never to turn to the U.N. as "a tool created by the governments of members to serve them in their efforts to establish and maintain peace" except when (a) our state department is in such a jam that it can't think of anything else to do, or (b) when it thinks there is a chance to use the U.N. to score against the Russians or some other opponent. If that sort of policy continues, the U.N. will presently collapse—a victim of our studied neglect and that of the other big nations.

Any American who is concerned lest this happen owes it to his own comprehension of today's international situation to read the introduction to Mr. Hammarskjold's annual report in full. It was printed in the *New York Times* on August 9, and perhaps in other papers. Copies can undoubtedly be obtained from the Department of Public Information, United Nations, New York, N. Y. If any reader writes for one for himself, we suggest that he order extra copies to send his senators and congressman. Since they are probably at home now, there may be opportunity to present these in person, with an accompanying word on the document's importance.

II

Here is a sample of the careful way in which Mr. Hammarskjold phrases his warning:

> Developments outside the organizational framework of the United Nations, but inside its sphere of interest, do give rise to certain problems which require serious consideration. In the short view, other approaches than those provided by the United Nations machinery may seem more expedient and convenient, but in the long view they may yet be inadvisable.
>
> To fail to use the United Nations machinery on those matters for which governments have given to the organization a special or primary responsibility under the Charter, or to improvise other arrangements without overriding practical and political reasons—to act thus may tend to weaken the position of the organization and to reduce its influence and effectiveness, even when the ultimate purpose which it is intended to serve is a United Nations purpose.

So much for the warning. Now what are the facts which have driven the secretary general of the U.N. to utter it?

First, there is the fact that the big nations are increasingly using the permission to form regional pacts—inserted in the Charter at the insistence of the United States to regularize our military Pact of Chapultepec with the twenty nations of Latin America—to throw their policies on important international issues into the form of more and more regional alliances supposed to counterbalance each other in military power. In the language of the foreign offices this is known as "negotiating from positions of strength." In actuality, it is a way to by-pass the U.N. Charter obligations. Russia does it all the time. She has the excuse that most of the satellites and allies in her regional pacts are not U.N. members. But we do it too. Although Mr. Dulles said more than a year ago that the limit on useful regional pacts had just about been reached, we are doing it again at this minute, when our prescription for dealing with the problems of southeast Asia is another regional military pact—a Southeast Asia NATO.

Second, there is the fact that the big powers, when a major issue comes up, prefer to deal with it through their own brand of power politics and private negotiations rather than by the means set down in the U.N. Charter. Russia did that in the case of the Geneva conference. It worked there, solely because Russia and China intended to be conciliatory and France got a new premier. The United States followed the same course over Guatemala, trying to keep the complaint of the Guatemalan government from coming before the U.N., trying to detour the whole matter off into the hands of the Organization of American States which we were confident we could control.

Third, resort to the U.N. on the part of the big nations is becoming increasingly a last resort. Indo-China furnished a striking example. The issues there were never permitted to come before the U.N. until the situation was beyond recovery. France saw to that by blocking appeals to the U.N. from the Indo-China states she said were independent. The United States backed her up because our Pentagon did not want any complications over our airbases on French territory in North Africa. On the other hand, Russia saw to it that Thailand got no chance to place her perils before the U.N. Now, however, the nations will be happy to have the U.N. saddled with the gigantic task of trying to clean up the human and material mess left by the truce in Indo-China, and if the siuation there goes to pieces again, the chances are that the big nations will then rush to the U.N. and demand that it do something.

III

There are lots of good things in Mr. Hammarskjold's report besides his warning on the consequences of such constant by-passing. It would be hard to find more intelligent discussion in a small space of such questions as U.N. membership, the outlook in the Middle East, the grievances of non-self-governing peoples, or how to make the U.N. secretariat a more efficient body. But the core of the report, the vitally important thing the U.N. secretary general has to say, concerns the crisis of neglect which threatens to allow the U.N. to fade away into a sort of unburied and barely tolerated ghost.

We believe that the people of the United States by a clear majority are for the U.N. The latest Gallup poll on the subject showed 76 per cent of those questioned saying they were, and 59 per cent believing the U.N. has done a good job. That's an impressive margin. We believe that the government of the United States is for the U.N. President Eisenhower and Mr. Dulles keep saying it is, and they mean it—though they have developed a bad habit, when a tough international problem comes up, of looking around for the makings of another military alliance. Even the national American Legion is for the U.N., as some who noted the recent antics of the Illinois Legion convention might never suspect.

But being for the U.N. in theory means very little unless this nation is for it in practice. And being for it in practice means making it the usual, normal, to-be-expected instrument of our foreign relations whenever a problem arises that is within the purview of the Charter. We hold with Thomas J. Hamilton of the *New York Times* that the needed word was spoken by the national leaders who held their annual American Assembly at Harriman, New York, a few weeks ago: "We must use it [the U.N.] and not by-pass it. We must make it, in fact as well as in pious theory, the cornerstone of United States foreign policy."

Assembly in America

WHAT CONSEQUENCES may be expected to flow from the fact that the Second Assembly of the World Council of Churches is meeting in America? What difference will the location of the meeting now in progress make on its outcome? What effect will this assembly, meeting now in this country, have on the Christian faith, on the church life, on the policies and procedures of the 163 participating churches in half a hundred nations? And how will American Christianity be changed by this massive event now taking place in our midst? These are important questions and the answers can only be glimpsed as this is written, a few days after the opening of the assembly.

I

One effect holding the assembly in America is already having can hardly have escaped the attention of any literate person. This is the extraordinary interest of the American press, which is giving the Second Assembly coverage greater than that given any other convention ever held in this country, with the single exception of the Republican national convention of 1952. To appreciate what this means, call the roll of recent events whose press coverage did not equal that being given Evanston: The Democratic national convention of 1952 and all previous conventions of both parties. The establishment of the United Nations at San Francisco. The coronation of the British queen. The inauguration of the American President. The funeral of Stalin. Marian celebrations, eucharistic congresses, and the crowning of popes and creation of cardinals. Peace conferences at Berlin and Geneva. Wars in Korea and Indo-China. Atomic tests in Nevada and the Pacific.

All these events were covered by smaller staffs of news-

men than that which is now working night and day to report this meeting of Protestant and Orthodox churchmen. President Eisenhower's weekly press conference in Washington is smaller than Charles P. Taft's daily press conference in Evanston. And this happened first in America. Press coverage at Amsterdam was less than one-third that being given here. The importance being assigned the Second Assembly by the press was dramatically shown on the day three major news stories "broke" in and near Chicago —President Eisenhower's speech before the 100th anniversary rally of the Illinois Republican party at the Springfield state fair; Chief Justice Warren's speech at the dedication of the new national headquarters in Chicago of the American Bar Association during the annual convention of that body; President Eisenhower's speech before the Evanston assembly of the World Council. Every Chicago newspaper, as well as the newsreels, played the Evanston story ahead of the others—in some instances so far ahead that it was hard to find the others.

What effect will this have? It cannot be doubted that such massive press coverage has at least temporarily lifted the World Council of Churches out of the dim religious light of its cloistered existence and set it down in the spotlight glare of humanity's focused attention. Some delegates and some officers of the World Council are disturbed at this development. They are accustomed to operating in the shadows of what they too complacently call the "post-Christian society." They are blinded by the bright light that beats on their activities in America, and some show signs of allergies, skin rashes and loss of nerve.

II

Yet this defensive reaction cannot be the last word that will be said on this matter. We believe that most churchmen will welcome the newly discovered interest of the press in the churches and in the Christian faith. This should include the new medium of television, which was used for the first time at Evanston to report a meeting of this character. The Church of Christ has nothing to hide, but much that it is eager to reveal. It is not a conspiracy, but the bearer of an evangel. It should be ready to welcome all the help it can get from all the mass media in communicating its message. At the Second Assembly for the first time the church has been given its opportunity actually to address the world. It got that opportunity in part through the intelligent and tireless efforts of its assembly publicity committee, headed by Charles C. Parlin. But the opportunity also came literally hammering on the doors of the World Council because this meeting is being held in America, where these facilities of communication have reached their most advanced technical development.

The measure of the church's opportunity as well as of its unpreparedness to meet such an opportunity is indicated in the fact that at Evanston press tickets are having to be rationed for services of worship. This is not reported to indicate that all the hundreds of press representatives have "got religion," although the proportion of sincere believers in their number is probably higher than in any similar group of professionals. Neither is it cited to prove that the managing editors back home have suddenly had an experience like that of St. Paul on the Damascus road. What has happened is that in this assembly the press has found an opportunity to report, to serve and even to intensify the generally deepening concern with the ultimate issues of life which has been growing for years. The press did not create this concern, and it is not above serving its own interest in relation to it. But the best practitioners in the business have always hoped for the opportunity to publish the kind of news that the Second Assembly should originate and to some extent has already brought forth. Now that they have it, they are taking advantage of it, generally to the benefit of the churches and the World Council as well as themselves.

It is true that the fears of the pessimists are in some cases being justified. Some of the delegates from iron curtain churches are receiving more attention than is good for them or for the ecumenical movement. But before the whole press is condemned for the excesses of some papers, it might be remembered that these delegates would probably never have been allowed to enter the country if a solid section of the press had not presented the case for preserving, insofar as possible, the integrity of the world Christian community.

We confess that we do not always understand the purposes of those who fear widespread dissemination of what the church is doing. Is it possible that their fear that the message of the gospel will be misunderstood is really a dread lest the spokesmen of the message be too well understood? Is it possible that the danger they see in having the great issues of life and death mishandled by inadequately trained journalists is really apprehension lest these journalists discover and report that many of the representatives of the churches are themselves unable to measure up to the demands of their high calling? Is it possible that some theologians multiply refinements and distinctions for the purpose of obscuring understanding, and so of staving off unemployment or postponing the actions the gospel requires? Such questions are being raised in the press rooms, if not openly in the press conferences, at Evanston.

An American innovation at this Second Assembly was the "Festival of Faith" on the first Sunday evening of the meeting. It brought together 140,000 people from a great area in the central part of the country, created the most colossal traffic jam in Chicago's history, and launched the assembly with an unforgettable experience of worship. It proved that American Protestants and Orthodox can if they choose equal or excel in the production of great spectacular assemblies. And it helped awaken the press to the popular interest in what was getting under way at Evanston. It is likely that subsequent world assemblies will hold similar festivals, or the national equivalents of such meetings.

III

Unless the Second Assembly ends in a crisis of disunity, which hardly seems likely, it should deepen the desire for church unity in America. Even though the delegates come as representatives of churches separated from one another, when they are together with the purpose of discovering through worship and discussion the will of God, they become a great congregation. They are united, and their presence together for more than a fortnight testifies to the strength of the divine mandate that the church is essentially one. Here again the press, by keeping the assembly

before the people of the country for more than two weeks, helps deepen the impression of oneness, of united Christian fellowship, of solidarity of purpose.

The World Council of Churches is only a council, and not a church, to say nothing of being a superchurch. But the Second Assembly becomes for the time it is in existence a congregation of Jesus Christ. It finds its oneness and its spiritual integration in Christ, the head of the church. Its members know the same spiritual experience they find in the worship of congregations in their own communion. This is particularly true because so many of the communion services which are to be held in the final week of the assembly are open to all the delegates. The slow crumbling of the barriers to intercommunion is one of the most heartening developments of the ecumenical movement. But its most heartening discovery is the realization through experience that where Christians come together for worship in spirit and in truth, the divine Spirit is in their midst and makes them a true congregation of faith.

The direction which will be taken in the discussions of the Second Assembly is not clear in the early part of this meeting. It is possible that these discussions will make the union of the churches more difficult, for it cannot be denied that some delegates have come to Evanston with the intention of yielding nothing and demanding everything. But it is already a fact that the fellowship of the Second Assembly is much more cordial than that of the First, that six years of standing together have softened the differences which in some instances have stood for centuries. This meeting in America will greatly strengthen that impression. All the delegates, including those from behind the iron curtain, testify to the kindness with which they have everywhere been received. Racial and color distinctions appear to have been forgotten, and even language barriers are not as formidable as they were at Amsterdam. Out of this demonstration and practice of Christian union, taking place in our midst in these United States, much good should come.

Make It Snappy!

EDITOR THE CHRISTIAN CENTURY:

SIR: One of the distinguished church leaders of this country made a rather gloomy report on his difficulty in conducting family prayers. He had noticed an undercurrent of criticism of the administration among the small children. This was followed by a formal embassy and diplomatic representations. "We do not object to family prayers," they said, "but make it snappy." The picture this gives of the erudite bishop trying to make family prayers "snappy" is a lasting delight.

We smile and sympathize with the children. But that same ultimatum has been extended by a great host of people to cover large territories of our whole cultural life. That stern command, "Make it snappy," has been given to writers of books, to magazines, to teachers and lecturers and preachers.

This is not done in the interests of brevity or clarity but in defense of laziness and on behalf of atrophied brains. What is not, or cannot be, reduced to the level of a not very bright ten-year-old is labeled "high brow." Anyone who can read words having more than two syllables is called an "egghead" and brushed off. This disdain of intelligence is one of the most terrifying marks of decadence in America. The test of any kind of writing and speaking comes to be, for the "mass man" of today, not its truth or its value but its "snappiness."

In politics this makes the politician pose as a (very) common man, and exhibit as qualifications for office his assorted ignorance. He does not need to descend to the gutter language of McCarthy, but if he has much education he tries to keep it hidden.

This demand to "make it snappy" is partly responsible for the strong insistence that reading matter be dished up in capsule form. Literature, it is felt, should be reduced to a sausage mill, where everything comes out in short convenient lengths for the benefit of those to whom more than one page of print causes severe eyestrain. So we have our Digests of Digests. Soon we can expect Einstein in comic strip.

Preaching faces the demand from many hearers to "make it snappy." Goodness knows there is nothing holy about dullness. The common people heard Jesus gladly. One reason, certainly, was that he was not dull. Another was that they could understand him. But he was profound in a way that shocked many of the professionally religious.

In churches today the "make it snappy" fellowship want as a sermon a bunch of snappy anecdotes tied up with baby ribbon. They want nothing much above the level of Red Buttons or Groucho Marx. Such a conception of the ministry of the church is a more dangerous enemy of Christianity than communist persecution. If the demand to "make it snappy" had prevailed in the first century, the great formulations of the faith would never have been made. If the kind of minds which many show today had prevailed at Pentecost, some anxious backers of Peter would have said, "For goodness' sake, Peter, make it snappy! Do you think that three thousand people will stand in the sun while you give them a long philosophy of Hebrew history? Pep it up with some lively wisecracks!"

I'm sort of glad he didn't.

Yours,

SIMEON STYLITES.

Ecumenical Conference

THE CLOCK strikes midnight and the men still wrangle
About the table. Words still clash and tangle:
"It is by right baptism men shall know
That we are His disciples." "Nay, not so—
It is by proper doctrines of His birth!"
"By looking for His advent here on earth!"
"By wise church government." "Ah, you are wrong,
It is by meditating deep and long."

(Far in an Upper Room, One said, "The sign
Of brother-love will show that ye are mine.")

The clock stands now at zero . . . strife is growing . . .
What cock is that outside in the garden crowing?

JEAN HOGAN DUDLEY.

Our Dependence Is on God

An Undelivered Address at the Evanston Assembly of the World Council

By Reinhold Niebuhr

WE REPRESENT fragmented portions of a universal church, a covenant community, gathered out of the many races and climes, to bear witness to the faith that we have seen the "glory of God in the face of Jesus Christ." We declare this faith against the wisdom of the world, which does not acknowledge the mystery of the Creator and the Judge whom we meet at the final limits of our conscience and consciousness, and which therefore thinks our faith foolish; that the mystery has been clarified, and the loving purposes of God have been revealed to us in the life, death and resurrection of our Lord; that we have, through him, a sure knowledge of the truth, and a mediator of the divine grace, entering our life as pardon and as power.

We acknowledge this God who has been revealed in Christ, both as the Lord of our life, whose goodness and severity are equally necessary for our redemption; and as the Lord and sovereign of this strange drama of our human history, of all our collective destinies. The scoffers find our faith strange. But we live in a day in which every effort to give this drama a simpler meaning and a simpler ending than the biblical faith gives it, proves itself to be the source of both confusion and evil. That is why it is so necessary to emphasize that in the final instance our dependence is on God and not man, not on human virtue, not on human power to bring this fragmentary human life to a conclusion, to purge it of its evils and to complete its incompleteness.

I

Our insistence that it is God's power and grace, and not any human virtue or power, which can give meaning to our existence and redemption from our sins, must not be misunderstood (as it is frequently misunderstood) as encouraging irresponsibility. The same Lord who is the pledge of God's grace to us is also our example. He bids us "to work while it is day, for the night cometh when no one can work." He assures us that we are coworkers together with him. And the Scripture warns us that we have not resisted unto blood fighting against sin. Man in the Christian view is undoubtedly a creator, and he undoubtedly participates in the strange drama, in which he is also a creature, the mystery of which he cannot fully discern and the destinies of which he cannot fully bring under his control.

We must be responsible to the limits of the power with which God has endowed us. If we affirm nevertheless that our dependence is on God rather than men, we merely look at the whole drama of life in the wisdom borrowed from the cross. There we see that the divine goodness was in conflict, not chiefly with obvious human evil but with human goodness. It was Roman justice, the best justice of its day, and Hebraic religion, the highest religion of its day, which were implicated in the crucifixion. And all through the Christian ages we have additional testimony of this truth revealed in the cross. The tragedies in human history, the cruelties, the fanaticisms have not been caused by the criminals, who were incidentally crucified with Christ; but by the good people who crucified him, by idealists who did not understand the strange mixture of self-interest and ideals which is compounded in all human motives, by reformers who fail to understand the necessity of personal reformation, by priests who do not know that "judgment begins in the house of God," by prophets who do not know the word of the Lord but speak "out of the imagination of their own hearts," by the wise who do not know the limits of their wisdom, and by the righteous who do not know that in "God's sight no man living is justified."

It is in the light of this overwhelming testimony in history to this truth, first discerned by the prophets and then conclusively proved in Christ's revelation, that we insist that the church's duty is to point to God, our creator, judge and redeemer, as the source of our peace, rather than to any human virtue or power.

Recently I had a visit from a distinguished abbot of a Japanese Buddhist monastery. He was an amiable man, free of all malice. But he revealed a most natural confusion about the very meaning of the Christian faith. The Christian West, he declared, unlike the mystic East, believed in God and trusted in God to right all wrongs, thus absolving men of responsibility. The result was a quietistic complacency and injustice, which prompted the communist rebellion against our civilization. I spent some time trying to set him straight on the virtues and vices of the historical dynamism of the Christian world; how the prayer "Thy kingdom come on earth as it is in heaven," taught us by the Lord himself, expressed the life- and history-affirming faith of Christianity; how the injustices which had produced rebellion against our civilization were not due to inactivity but to another type of complacency, the complacency which identified the status quo of a feudal or a capitalistic civilization with God's Kingdom; how sectarian Christianity created a ferment of revolt against these injustices, but mixed with its justified sense of injustice an unjustified reliance on the virtues of the righteous, in most instances of the poor; how the original symbol of the fall of Adam, as the cause of a universal corruption of sin, was subtly changed by 17th century sectarians into the subsequent story of Cain and Abel, so that a sharp—too sharp—distinction could be made between the righteous and the unrighteous; and how modern communism, which he erroneously regarded as a justified protest against Christian faith, was in effect but the last fruit of a Christian heresy, which was intent on taking the Kingdom of God by violence and remained unaware that its utopian prophets, turned priest-kings of an atheistic theocracy, changed the righteousness of the poor into the cruelty of the powerful because it did not understand the ambiguity of all human virtue and the foolishness of all human wisdom.

I did not tell the Buddhist abbot—for I could not expect him to understand—these curious ironies of Western

history, that we did have to contend with a tyranny, nazism, which was based on law-defiance or moral cynicism. It gave many righteous people the illusion that the chief problem of human history came from law-defiance. But just as we had vanquished this tyranny another one arose, derived not from moral cynicism but from a fierce idealism, which knew nothing of the ambiguity of human virtues. It resulted in cruelties as grievous as those of the cynics. We have not yet learned the lesson which the similarity of the fruits from such contradictory causes should have taught us.

II

It is tempting for us as Christians to regard the evils of communism as but the final fruits of modern secular idealism and as a final refutation of the hopes of a secular age that, if modern men could only be beguiled from their faith in God and in the consummations of another world and could give their undivided attention to the betterment of their lot in this world, all ancient evils would be rectified. The refutation of this faith and these hopes, not only by the undoubted evils of communism but by the very predicament of possible global atomic wars, is very instructive for the understanding of the whole character of the drama of human history and for the peril of human pretensions of power and virtue. Surely the most dangerous actors in this drama are the men who do not acknowledge the limits of man's power, wisdom and virtue, who usurp the divine majesty and feel themselves unneedful of the divine pardon.

But we must not make too much of this part of the modern refutations of secular pretensions. If we do we will falsify the gospel and make the Christian cause appear to be a contest between God-fearing believers and unrighteous unbelievers. That interpretation would be contrary to both Scripture and experience. It would not heed the word of the prophets that God's judgment is upon the "circumcised as well as upon the uncircumcised" and the word of the New Testament: "There is none righteous, no not one . . . for all have sinned and fallen short of the glory of God." Nor would such an interpretation do justice to the facts of our history, to the fact of the religiously sanctified forms of injustiee at which modern secularism revolted, and the various forms of religious fanaticism and persecution of which we have been guilty. All these evidences prove that it is not only those who deny God but those who profess him but claim him too simply as an ally of their purposes and as an aid for their ambitions, who bring evil into the world.

These facts of history and these scriptural injunctions must warn us that it is the business of the Christian church to bear witness not to the righteousness of Christians but to the righteousness of God, which judges all men, and to the grace of Christ which saves all who truly repent of their sins. It is true, of course, that an unrighteous Christian may frustrate the course of the gospel and that a divided church may be a scandal to the cause of Christ. There must be "fruits meet for repentance" in our lives individually and collectively as testimony of the grace and truth in Christ. But all of us must have noticed the very revealing embarrassment which occurs when we point to our individual or collective virtue as a witness to the gospel. Augustine, a long while since, pointed to this embarrassment. If we call attention to the saints in the church, he declared, the world will remind us of the hypocrites in it.

III

If we apply the lesson of the reliability of God and the unreliability of men, even in their wisest and most virtuous moments, to the problem which brings us together as a divided church, seeking to purge ourselves of the human pretensions which have divided us and obscured the truth in our gospel, we shall appreciate how much the movement which has purged us of our divisions and has restored the full substance of the gospel against our cherished heresies and parochialisms has been the movement of God's grace against our sins.

We must begin by the rehearsal of the historic movements which destroyed the unity of the church for the sake of restoring the purity of the gospel, so that we do not make the mistake of assuming that the majesty and unity of the church as the body of Christ is necessary to his glory. The unity of the Roman church is indeed impressive, and in some respects enviable, in comparison with our unhappy divisions. But the Roman church maintained this unity and a part of the substance of the gospel truth at the price of building two great heresies into the Christian message. The one heresy was to exalt the church as the "extension of the Incarnation," as essentially divine, as the mediator of God's judgment, rather than as the locus in human history where the judgments of God can be heard, whether on the righteous or the unrighteous. This heresy was to obscure the chasm between the human and the divine, which the prophets of Israel understood so well; to pretend that there were priests who were privy to God's counsels, were in control of God's redemptive powers and purposes and in possession of the "keys to heaven."

The other heresy was either consequent or ancillary. It changed the gospel of forgiveness to contrite souls into a great scheme for assuring men of their salvation if they would climb a "ladder of merit," chiefly by castigating the passions of the body. This ladder of merit, these ascetic disciplines, did not however guarantee that the self in the pretensions of its self-esteem would be shattered by the "severity" of the divine judgment, that a new self would arise from the crucifixion of the old self.

It is not necessary to recount how these heresies not only changed the message of redemption in Christ but also constructed a very imposing institution and a very vexatious and pretentious priesthood, pretending to have dominion over all the nations in the name of Christ. Justice and freedom could not be established on earth, even as the gospel could not be truly preached, until these pretensions were challenged.

But the fact that it has not been possible to purge the gospel of these Roman heresies without exposing it to the corruption of new heresies and of dragging the church behind the chariot wheels of every nation is as instructive to the Christian as the first chapter of this contest between the righteousness of God and the righteousness of men. The Roman church has a right to interpret our condition, divided by the intrusion of every historically relative insight and condition into the Christian message, as analogous to the biblical parable of the "house swept and gar-

nished," of the man exorcised of one devil of heresy who was visited by "seven devils more evil than the first." It is not only that every national and parochial viewpoint colored the Christian message among us, but that our necessary commerce with the culture of the world produced, particularly in the 19th century, every form of quasi-heresy in which Kantian or Hegelian, Freudian or Marxist forms of thought usurped the wisdom of Christ and the foolishness of the cross with some form of worldly wisdom.

The most thrilling part of the ecumenical enterprise has been not so much the increasing unity which we have experienced, but the increasing purity of the gospel message by the elimination not only of nationalistic and other parochial heresies, but of all those forms of worldly wisdom which colored and obscured the plain truth of the gospel, with its exaltation of the righteousness of God against all human righteousness. The ecumenical movement does not try to establish one unified church with the power to convict this or that church of heresy. Rather it establishes a place of encounter in which we can instruct each other by bringing our cherished treasures of grace and where, by allowing the criticism of our fellow Christians to aid us in separating the "precious from the vile," we may all draw closer together by all coming closer to the truth in Christ. Thus it is God's judgment and grace and not any virtue of our own which works mightily among us to heal the broken body of Christ and make us one.

IV

We face two temptations as we try to profit from the experience of extricating the Christian gospel from its various heresies, so that we might have unity in the acceptance of the substance of the gospel. The one temptation is to renounce all commerce with the wisdom of the world, with the various disciplines of culture, all of which contain the danger of deflecting us from the truth of the gospel. If we succumb to this temptation we will be like the man who hid his treasure in the ground. We will not learn to appreciate the truth of these disciplines which are valid on their own level, and we will not be able to validate the truth of the gospel on the level where its truth is apparent and the truth of the wisdom of the world turns into error. That is the level of the self's freedom and responsibility, the self's sin and need of redemption; of God's freedom as creator and redeemer; of the self's encounter with God and of its redemption through divine grace and the self's response of repentance and trust.

Nor will we be able to exploit common experience in our generation to extricate ourselves from the heresies in which we have become involved. Let us take as an example the experience of that section of the ecumenical movement which has studied the problem of "The Church and a Responsible Society." It has made as great progress in reaching a Christian consensus as any part of the ecumenical movement. It has, in effect, overcome the chasm between a Christian conservatism on the one hand, based on an undue pessimism, and on the other hand a Christian perfectionism which approached perilously close to the utopian illusions of a secular culture. This creative consequence has brought us all closer to a viable Christian social and political ethic, free of illusions about human nature but also with a strong sense of responsibility for establishing a maximum of freedom and justice within the limits set by human sinfulness. This whole development has brought us closer to the biblical analysis of the human situation, which we should never have forgotten. But it was achieved partly by analyzing and profiting from the errors in which partial Christian political theories and secular schemes of salvation were involved.

The whole of middle class culture rested on the erroneous conviction that history was like nature, and that natural harmonies would prevail in human society if only "left alone." The rebellion against the injustices of an industrial society was also based on the erroneous conviction that society was like nature and could easily be "managed" and "planned" for the ends of social justice. Both errors could have been refuted out of hand by a Christian interpretation of history and of man's ambiguous status of creator and creature in it. But meanwhile both errors left a deposit of truth in our history. The one left a deposit of a free and flexible economy. The other error, robbed of its virulence, became the basis of all programs of justice in a free society. Thus we have arrived at a viable Christian political ethic, both by reclaiming the Christian insights into the character of the person and his history, of his dignity and his misery, which is to say, of his creative freedom and of the corruption of that freedom in his selfishness; and also by profiting from the tension between the Christian faith and a secular culture.

We have also learned the modesty of not pretending that the Christian faith can offer a perplexed and fearful generation a simple way out of the predicament of a prospective or possible, though not probable, atomic conflict, except the counsel that powerful nations should be patient and wise in the use of their power, should refrain from vain threats of the use of these destructive weapons, and should not rely on a military power too exclusively, but know that their final security must depend on their unity, their moral and political health and the increase of justice in their alliance.

V

The other temptation for us is to make too much of, or to make too uncritical application of, the rediscovered biblical fact that all men are sinners and that every historic struggle is therefore a struggle between sinful men. The temptation is to imagine that the cry of "a plague on both their houses" is a Christian solution of every problem; that neutralism is an answer to every political perplexity. This error consists in an effort to rise above the responsibilities which we have as men for the order, the justice and the preservation of our civilizations and painfully nourished systems of justice, seeking to play the part of God, in whose sight no one indeed is justified. But we are men and not God; and we must distinguish between the moral level of our decisions, where we must carefully weigh whether the ostensible foe may not be a friend with whom we must come to terms and whether the ostensible friend and ally may not be a foe who must be resisted resolutely if our prized liberties are to be preserved; and the religious level, on which we have some knowledge of the fact that both we and the most dangerous foe are equally sinners in God's sight and are equally in need of his forgiveness.

National heroes are, on the whole, not as interesting to other nations as to the patriots. I will therefore apologize for mentioning the example of the greatest hero of America, who solved this problem more satisfactorily than any statesman or any theologian of my knowledge. Lincoln was opposed to slavery. "It may seem strange, that men should ask the assistance of a just God in wringing their bread from the sweat of other men's brows," he declared. But this moral judgment did not prevent him in the heat of a terrible conflict from rising to the religious level from which he could survey the pathetic spectacle of each side claiming God as its ally against the other. "Both sides read the same Bible," he declared, "and pray to the same God. The prayers of both cannot be answered. The prayers of neither will be answered just as they intended."

This sense of an overarching providence and grace can rob our conflicts of their virulence because it purges us of our arrogance. Thus we decide and discriminate and even fight for our causes in history. We cannot escape these responsibilities. But every effort to end history, to bring it to a conclusion by a victory over our foe or by the triumph of our scheme of wisdom, only brings the final evil into history by the claim of a final righteousness. Therefore we are saved, not by what we can do, but by the hope that the Lord of history will bring this mysterious drama to a conclusion, that the suffering Christ will in the end be the triumphant Lord.

To this hope we have dedicated the labors of this conference. It is, like all hopes, strictly derivative from our faith. As a hope it may seem highly speculative. But the faith on which it is based is not speculative. That faith is grounded in the daily experience of the forgiven sinner, in the experiences of redemptive grace which shine as a light into our darkness.

Summons at Midnight

By D. T. Niles

"Which of you who has a friend will go to him at midnight and say to him, 'Friend, lend me three loaves; for a friend of mine has arrived on a journey, and I have nothing to set before him.'" (Luke 11:5-6.)

IT IS MIDNIGHT in the parable. It is also midnight in the world today. The night is so deep that everything has become just an object to be avoided, an obstacle in the dark against which men must take care not to bump. Certainly there are those who are blaring out guidance; but the guidance offered is so confusing that wisdom seems to lie in not accepting any of it. The hour of midnight is the hour when all cows are black, and he is a good prophet who simply tells men what not to do.

Besides, at midnight every color loses its distinctiveness and becomes merely a dirty shade of gray. There is today so much disappointment and disillusion, so much frustration and bewilderment, that cynicism and despair have taken possession of many men's souls. Nothing seems to matter, not in the dark. Honesty, chastity, sobriety, courtesy—these deal with distinctions in human behavior which tend to become irrelevant when it is a long midnight. Men at midnight listen easily only to those who speak about the tragedy of life.

Relief at Inaction

Also, at midnight, nobody expects anything to happen. It is the hour when no-happening is good news. How anxiously, in whatever part of the world we live, we read our newspapers and as we put them down heave a sigh of relief. Nothing has happened! Everywhere the unresolved problems continue to stand on end and nowhere have they toppled over into violent activity or event. So midnight drags on with our ears strained in the hope that they will hear no sound.

Address at the Plenary Session of the World Council of Churches, August 16.

But as in the parable, so in our day the tense silence of midnight is disturbed by the sound of a knock. It is the door of the church on which somebody is knocking. That is still the one familiar landmark to which the traveler at midnight comes. How bitterly men and women speak about their disappointment with the church. They may be right or wrong, but at least in this their attitude is significant, that they feel that the church should not have disappointed them. It is the one house which stands where it has always stood, the house to which the man traveling at midnight either comes or refuses to come. Many decide not to come. Some, however, come and knock. And those who decide not to come are still preoccupied with the church which they have rejected.

Groups at the Door

But is it only individuals who knock at the door of the church? What, for instance, is the truth about this assembly of the World Council of Churches? Whose knocking has compelled the churches to gather here? Too exclusively and too easily we conceive the Christian task as that of seeking and finding the lost; we are constantly preoccupied about going out to do it. We do not sufficiently realize that the evangelistic situation is again and again that of being surrounded and sought after and questioned. There are those who are knocking at the door of the church—and they are not merely the hungry, the homeless, the refugee, the displaced person, the outcast. There are at the church's door also every type of community—nations, races, classes, political groupings—knocking for different reasons. Some ask for bread. Others simply ask what kind of people live in this house in which a light shines at midnight. Still others come just to shake their fists in the faces of those who keep a light burning but have no bread.

For it is true that so often there is no bread in the house.

The church is expecting no callers and has laid in no supplies. With what bread it had it has just managed to feed its own children. It has sufficient obedience not to put out the light in the window, but it does not have sufficient expectancy to believe that anybody will come.

Unfortunately, however, there is also the other fact—that so many members of the church get worried when the church tries to prepare to welcome all callers. A year ago the Ceylon government lifted its subsidy on rice, and the political parties of the left declared a day's *hartal* in protest, a day's general stoppage of work. Some hooliganism broke out and the government used force to quell the disturbances. It was the kind of situation in which most people were concerned with what was policy and expediency, and where the common mass of people felt helpless to think or speak in terms of what was right or wrong. Their silence and helplessness knocked at the door of the church. The Methodist Church in Ceylon heard the knock, woke up, and spoke to the situation in the name of Jesus Christ. Immediately the question was raised, "Should not the church have kept quiet? After all, it is midnight, and nothing that the church says or does will make any difference!"

More than Personal

It is true, isn't it? that there are those who bear the name of Jesus Christ who want the church not to answer any call but the call of private personal need or the call for salvation after death. Here at this assembly the churches have come together to speak on the questions put to the church on international affairs, on racial and ethical tensions, on social and economic problems, on the issues of church unity and disunity—and surely the churches are right in this undertaking. "God so loved the world that he gave his Son." So that the task of the church is to proclaim God's Son as the hope of the world. This means that Jesus is the hope of men in all the complexities of their relationships to one another, and that Jesus is the hope also of the church precisely when the church is engaged in setting forth Jesus as the hope of the world.

Evangelism means that the Christian community, by all that it does and says and is, brings to bear the truths of the gospel on the torments of the world. It means that thus the pressure of the gospel upon the world is maintained, so that the solution to every human problem—whether it be the problem of war-torn Korea or the problem of a widowed mother who does not have the wherewithal to feed her children—may be worked out under that pressure by those whose responsibility it is to work it out. It is a question wrongly put when it is asked, "What is the Christian solution which the church can offer to this or that problem?" For the task of the church is not to offer Christian solutions to specific problems, but to incarnate the Word in every human situation. The result of such evangelism may be that the Word is crucified, but Jesus "must go to Jerusalem and suffer many things and be killed and on the third day be raised." Pilate had power to send Jesus to his death, but Pilate had no power to prevent the resurrection. The hope of the world is Jesus whom the world has the power to crucify.

When the church ceases to be concerned with the world, then it ceases to hear God speak to it; for God's conversation with the church is a conversation about the world, and the church must be willing to converse about the world if it is to converse with God. It is the world which is the direct object of God's action. He made it. He loved it. He saved it. He will judge it through Jesus Christ. Indeed, a church that is disobedient to its commission to go to the world becomes a menace to the world itself. Disobedient Jonah was the cause of the storm that overtook that ship on its normal trading voyage, and those sailors had no alternative but to throw him into the sea. Even this is part of God's providence when the world casts the church overboard and leaves it at God's mercy. The church may not escape its commission to be the friend.

The Position of True Evangelism

"A friend of mine has arrived on a journey." So speaks the man in the parable, and in so speaking he defines the position and attitude of true evangelism.

Whoever comes and whenever he comes, he comes as a friend, and he comes because we have turned ourselves into friends. Have we not found that when we Christians begin really to desire to share with others our friendship with Jesus Christ, when we give ourselves to expectant prayer asking God to help us find new friends for Jesus, when we take seriously the need of keeping watch over ourselves lest they who come to us find no evidence of our friendship either with Jesus Christ or with them—that then the experience of evangelism becomes not so much the experience of going out to find as of being ready to welcome those who come?

The ashram in Jaffna, the town in Ceylon from which I come, last year opened an evangelistic mission among the Veddahs, the aboriginal tribe of Ceylon. There it is a contest between the power of the gospel in the whole life of man and primitive belief in the power of demons. There was in the place a Hindu devotee who was the center of no-response to the Christian work that was being done. How were his cooperation and sympathy to be won? One day his son, going out into the woods to gather honey, got stung by forest wasps. It was known to be fatal to be stung like that. The boy, running away in headlong flight, came to the ashram settlement. A crowd gathered. The mother of the boy was sent for. But there was nothing anybody could do. There were no medicines, no doctors in a place so far away from anywhere. The body of the boy began to swell. The Christian evangelist in charge of the place had a cup of hot coffee made, gave it to the boy, knelt down and began to pray. As the prayer went on, the boy quieted down. Soon he was breathing without panting, and in two hours' time he went home with his mother, perfectly whole. The next morning the father arrived, full of apologies and bursting with thanks. A friend had been won to the cause of Christ. Christ had brought him to the door of a friend.

Causes of Failure

There are many causes for the lack of results in evangelistic work, but the primary cause always is failure in expectant love. Often we do not care sufficiently about people as people. We are concerned about evangelism, but this concern is largely the consequence of a desire to fulfill our evangelistic duty as Christians. But evangelism, to be true evangelism, must cease to be a duty. It must become

an inevitability. The shepherd looking for his lost sheep is not fulfilling a duty. A mother praying for her erring child is not meeting an obligation. A church declaring God's judgments to the people is not just obeying a call. A friend sharing his friendship with Jesus is not simply discharging a responsibility. "The love of Christ controls us," says St. Paul.

Listen to the cry of him who is the Evangelist, as it comes to us echoing down the pages of the Bible: "Adam, where art thou?" "How shall I give thee up, Ephraim?" "How shall I deliver thee, Israel?" "Oh Jerusalem, Jerusalem, how I would and ye would not!"

It is so easy to engage oneself in what are known as evangelistic activities, to have even a true theology of evangelism, and yet be and remain the kind of person to whose hands the Great Shepherd cannot entrust his sheep. Let me put the question in this way: Can you mention the names of the people—two or three perhaps—who are to you a cause of real sorrow because they are not Christians? They are good people, they are your friends, but always when you think of them there is a pain in your soul because they do not serve Jesus Christ. Are there such people in your life? If not, you are not an evangelist, however much the evangelistic work which you may be doing.

Love the Essential

This emphasis on the impulse of evangelism is also of significance where the so-called foreign missionary enterprise is concerned. There is a world of difference between the missionary who comes to proclaim the truth of the gospel and the missionary who comes to care for a people with the care of Jesus Christ. The heart of the experience for every evangelist lies just here: it is when we are really concerned with people as people that we discover our own poverty too. We have speeches, arguments, techniques; schools, hospitals, orphanages; books, pamphlets, posters —but of love and real care we do not have what is necessary to meet the need. As in the parable, so we are driven to say: "A friend has arrived and I have nothing to set before him." We cannot feed them on scraps. We love too truly to do that.

But there is another Friend to whom we may go, one who has promised to provide us with bread whenever we ask. "Ask," he said, "and it will be given you; seek and you will find; knock, and it will be opened to you. For if you who are evil know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him?"

Answer to the Holy Spirit

The answer to the prayer for the Holy Spirit is always Yes! There is always bread with him who is the Bread of Life. And he gives it to those who ask. Our problem is that we forget that we cannot feed our friends who come to us out of our own sufficiency, or that we do not know the way to our other Friend's home sufficiently well in order to run to him in a hurry. The evangelist must be a man of prayer or he will never find the bread with which to feed the hungry. But it is just here that we must reckon with another truth, a truth which any evangelist who has gone to Jesus asking for bread knows. Again and again the answer of Jesus to the request for bread is this: "Friend, a large supper is ready; therefore go and bring your friend, and not only him but many others also."

Bread for those whom Jesus will bring to our door, and bread for those whom Jesus bids us go and find and bring to his door—both are indivisible parts of the one task. We have no bread, but he gives the Holy Spirit to them that ask him. A supper is going to waste, a supper which God gave his Son to die on the cross to prepare. Therefore, "go out to the highways and hedges and compel people to come in."

Some who are hungry will come asking for bread, but many who are equally hungry must have the bread taken to them. "Do you believe in Jesus?" we ask someone whom we would win for the Kingdom. We get no answer, for the question in his heart is, "Does Jesus believe in me?" The evangelist must know how to say, and say convincingly, "Yes, my friend. Jesus does believe in you and he is waiting for you. Come!"

Compel Them!

But just what does it mean that the Master says to us, "Go, and compel people to come in?" What does it mean that we are ordered to succeed? Surely we are here face to face with the basic contradiction in which the evangelist is involved—the contradiction between the command to succeed in his mission to those to whom he is sent and the need to be faithful to the message with which he is entrusted. The truth is that many who are invited will not come, and that the Master will not send his invitation back to them in a more acceptable form. Our faithfulness to Jesus Christ does set limits on our search for successful evangelistic methods, but even so does the love of God for every man drive us to seek for methods which will be more successful.

Jesus was led by the Spirit into the wilderness to be tempted by the devil. The temptations arose because he must succeed in that which he came to do and because he must also be faithful to his Father who sent him. Our serious temptations, too, lie just where we are led by the Spirit.

Where We Are Led?

By way of illustration, let us look at a pervasive feature of the human situation today, a situation which seems to be a characteristic of this midnight hour in which we live. For countless men and women, the natural context of their lives has been destroyed. Family and neighborhood no longer determine how life is lived. Rather, the determining factors are the companions with whom they work, the clubs of which they are members, the gangs to which they belong.When the evangelist succeeds with people like this, there arise congregations of Christians whose form of existence calls into question the normal structure of the parish. Do we see where the path of obedience lies in this situation? We must be faithful; we must also succeed. What shall we do? Our present problem—and it is an urgent one—is that in situation after situation of this kind, where evangelistic experiment has pointed to uncharted ways or called into question accepted structures, the churches are in large measure refusing to be led by the Spirit into the wilderness, there to be tempted by the devil. They seem to prefer to go to the cross some other way.

A New Industrial Chaplaincy

By Clair M. Cook

FOR WEEKS in the summer of 1952, scores of thousands of commuters to Boston found themselves unable to follow their accustomed patterns of living. Striking bus drivers of the Eastern Massachusetts Street Railway Company, in a prolonged duel with the company's president and controlling stockholder, stubbornly clung to their position. The company remained equally adamant. Despite public clamor, newspaper editorials, sympathy for the strikers on one hand and outrage at neglect of public need on the other, the deadlock developed into a stalemate. There was talk of public seizure of the company by the governor of Massachusetts. Efforts of the commissioner of labor and of many others had come to nothing.

Then, at a meeting of the officers of the striking union, a new personality appeared—not a union man, not a management man, not even a government man, but a private citizen and Protestant clergyman. He very nearly succeeded where the others had all failed. He "talked turkey" to the strikers. He told them that their long and costly fight had reached a stage where no further immediate gains were possible, that the tide of public opinion was turning toward a "plague on both your houses" attitude, that a formula for compromise, including immediate acceptance of the company offer and return to work, was in their own and the company's and public's best interest. He proposed that they accept the company offer, go back to work for six months of "cooling off," then bargain collectively on issues still in dispute, with an agreement to conclude unresolved problems by binding arbitration. The union men listened to his prepared statement. They ended the meeting with a unanimous vote approving the clergyman's proposal.

A New Kind of Ministry

The man was Emerson W. Smith, and he was effectively pursuing the job to which he had been designated the previous fall when he became the first full-time church-paid Protestant chaplain of industrial relations in the nation. He is now rounding out the third year of this pioneer work. Chaplain Smith is responsible to a 16-member board, half ministers and half laymen, who have worked with him to develop an effective and radically different concept of the church's role in industrial relations. Direct participation in strike situations under carefully defined circumstances has formed only a relatively minor part of this enterprise, though there have been more than half a dozen such cases. In one of them Mr. Smith was publicly given credit by the federal conciliator for making settlement possible. In another he was able to get stalled negotiations moving toward eventual settlement after failure by eight other third parties, including two of the highest elected officers of the state.

For such situations, Mr. Smith's pattern has followed the methods adopted in the bus strike. When that conflict began he set about acquainting himself with every detail of the situation, talking with union leaders, state officials and church leaders, and waiting patiently until he felt the time was ripe for an effective, constructive proposal from a neutral outsider interested only in justice and right for all parties, including the long-suffering public. His first step was to make an analysis of the situation, on the basis of which he drew up a proposal for settlement. Having secured the approval of six denominational leaders of Massachusetts' Protestant churches for his proposal, he laid it before the officers of the union. The union's unanimous vote to accept all but one of its terms included an authorization to present it to the company president, who needed only to say "yes" and the strike would be over. The item the union objected to was that providing for binding arbitration—although arbitration had been a part of the expired contract.

Unfortunately, the stockholder-president brushed off Mr. Smith and the union, and several further weeks of costly strike and inconvenience ensued. A Christian approach to labor relations just barely failed. But the experience strengthened the conviction that this was a valid ministry.

Protestants Started Early

The story of the establishment of Chaplain Smith's unique post within the Methodist Church is itself a tale of triumph over many obstacles. The venture involves the united support of 781 Methodist churches comprising four relatively autonomous annual conferences of the Boston area. Bishop John Wesley Lord, area administrator, is chairman of the guiding committee composed of two ministers and two laymen from each conference. Anyone who has had experience in the Methodist system will understand how hard it is to secure unanimous action by four annual conferences, each of which must vote pro-rata funds for one more "overhead" job whose benefits are bound to be in large part intangible and to fall beyond the borders of the denomination. In this case, the idea required two years of hard work and considerable expense on the part of a number of people in several states.

The idea of a religious chaplaincy in industrial situations is not new. Protestantism has not lagged very far behind the Roman Catholic Church in its expression of concern for the worker. Washington Gladden wrote his book *The Church and the Workingman* as early as 1870. The "Social Creed of the Churches," with strong statements in support of workers' rights to organize, was adopted by the Federal Council of Churches in 1908. But the famous papal encyclical of 1891, *De rerum novarum,* and particularly its commemorative successor, *Quadragesimo anno* of 1931, gave official impetus in America to a movement for putting Roman Catholic principles into effect. Out of this have evolved the training of "labor priests," the establishment of many labor schools under diocesan or

university auspices, and the somewhat controversial (in labor circles at least) promotion of the Association of Catholic Trade Unionists (ACTU).

So far the industrial chaplaincy in Protestantism has taken several forms. One of the best known, widely publicized four or five years ago, is that which "Tony" Monteiro, out of his experience as an industrial worker, developed in New Jersey. This minister's work has been taken over, with some changes, by his Presbyterian, U.S.A., synod. In this form of chaplaincy the chaplain holds brief religious services at the noon hour or for Sunday shifts; assists in making contacts with health or social worker where needed; and in general acts much like an army-chaplain-type of spiritual adviser to all the workers who will accept his help. Such a chaplain serves individuals directly within the industrial framework. At most, he can take care of only a few plants.

An even more concentrated chaplaincy, confined to a single plant or to several plants under the same management, is in operation at a number of places—with the Reynolds Tobacco Company, for instance. Some of these chaplaincies, with emphasis on Roger Peace's work at Reynolds, are described in a leading article in the June 1954 *Nation's Business*. Under this plan the chaplain is paid by the company, as a member of the personnel department. Many Protestant leaders and labor leaders deplore this kind of arrangement. It tends to raise suspicions on the part of the workers that the company is buying religion as a tool of paternalism and in the process is making religion subservient to the management's needs. Incidentally, the same suspicions, but on the opposite side, appear concerning ACTU. It is charged that religion is subservient to the labor movement. Moreover, "dual unionism" has always been anathema to the labor movement.

On Both Sides of the Table

But in setting up the Boston area chaplaincy the Methodists have struck out into new territory. Here the chaplain does not expect to evangelize individuals among either workers or management for his own or any other church—even though he and his committee believe that support of organized religion is desirable for every person. This chaplaincy is not a ministry to labor nor a tool for management, but an application of Christian principles on both sides of the bargaining table. It recognizes that unions can be wrong and that managements likewise may be far from perfect. It seeks to establish a ministry of reconciliation at the level where power and pressure exist, in the nexus of industrial striving. It believes that labor-management relations can be honorably and fairly conducted, but realizes that, in the heat of human passions, they too often become terribly un-Christian. And it has believed from the beginning that to maintain a Christian spirit of impartial judgment requires first of all the services of a Christian minister who is, or makes himself, an expert in modern industrial relations. To maintain that independent witness, he is supported for a full-time ministry neither by labor nor by management, but by the cooperating churches, whose membership includes both.

This viewpoint at the heart of the Boston area chaplaincy can scarcely be overstressed. Maintaining it is, the committee believes, central to the effectiveness of the work. To both management and labor the chaplain comes not as an industrial relations expert with a Christian viewpoint, but as an expert in Christianity with a specialized knowledge of the industrial scene. He does not put techniques first, but people, as Jesus did. Neither radicalism nor reaction is his goal, but righteousness. He improves on the supposed neutrality of government mediators by seeking not settlement by compromise but Christian justice to all concerned. He is free to point out the right on the side of fair management and to criticize unfair unionism, or vice versa.

As a matter of practice, Chaplain Smith has been able as a Christian minister to say necessary things to both sides. Before Rotary clubs, chambers of commerce, trade associations and executives, he reports with candor the feelings, desires and aspirations of the workers. To union meetings and conventions and to executive officers of local or state labor groups, he presents the right which lies on the other side. In the light of Christian principles he can address the conscience of both groups. As an ordained minister he brings before church groups, speaking in their pulpits or at their meetings, authoritative interpretations of human relations in industry.

State Council Committees

Through state councils of churches, Smith has worked toward the setting up of committees with concern for industrial relations. It was through the Rhode Island committee that he was invited to help settle a strike of a thousand workers, then in progress four and a half months. In this case, as in the Newspaper Guild strike in Portland, Maine, Smith says his has been "the role of reassurance—as a disinterested third party, to reassure the adversaries that both were ready to change their previous unalterable decisions."

In such cases Chaplain Smith uses the methods of a good pastoral counselor. A counselor cannot be effective until his services are sought. Smith refuses to enter an industrial dispute without an authoritative invitation from one of three sources: the clergy association of the city (the Methodists alone is not enough), the parties to the conflict, or a spokesman for the community, such as the mayor or city manager. Sometimes earlier unrelated contacts cause people to seek his services. The superintendent of the Rhode Island company said on meeting Mr. Smith, "I know you—I heard you speak about a year ago." The occasion had been a women's society meeting in a local church, a guest night to which the ladies brought their husbands. In the newspaper strike, the regional director of the union recognized him; as a reporter he had interviewed Mr. Smith during the Eastern Massachusetts bus strike.

The Service of Listening

But pastoral counseling comes mainly at the point of listening, perhaps for hours, to the principals on both sides in private conference as they blow off the pent-up emotional steam engendered by the situation. This, says Mr. Smith, is the point of failure for many mediators, who come in with a ready compromise to suggest without preparing the way by the kind of sympathetic patience the Christian chaplain is able to give.

Increasingly, however, Mr. Smith is developing methods

for preventing industrial warfare in situations where relations have been poor in the past. This involves working through the clergy association, which invites labor and management people to a luncheon with the clergy and Mr. Smith in advance of management-labor negotiations. Usually such a social rubbing of elbows has never taken place before. Here the emphasis is on the responsibility of both sides to the community, a natural concern of the church leaders. There is no attempt to tell management or labor what to do. Rather, these off-the-record meetings take this kind of line: "When you come up next month to your contract negotiations, we hope you will have the best interests of this community in mind." At one such meeting, a prominent labor union economist and a company officer between them settled several legal points which had been causing trouble for the past six years. At another the president of a textile company said to Mr. Smith, "This is the first time in twenty-two years that I have sat down with any of my employees or labor leaders except when we are in the midst of a struggle."

BOOKS

Neither New nor Novel

IN QUEST OF A NEW ETHICS. *By Charles Mayer. Translated from the French by Harold A. Larrabee. Beacon, $4.00.*

THE MAJOR THESIS of this essay by a French chemical engineer turned philosopher is briefly statable: "All systems of ethics are mythical in nature, and consequently . . . we are free (that is, we are responsible only to ourselves) to adopt whatever moral code we find suitable" (p. 70). This leads Dr. Mayer to a "materialistic ethics . . . which permits us to bring our actions into accord with what our reason suggests"—"an ethics of interest, [which] means that we guide our conduct by whatever is best fitted to promote our felicity and happiness" (p. 87). He holds, too, to ethical individualism, which he carries so far as to say that "no law or decision of others has any binding validity unless I freely acknowledge it" (p. 109).

Why such an ethic should be called "new" is difficult to understand. The happiness theory goes back to ancient Athens, and individualism and relativism are hardly novel. Further, what Mayer calls a "materialistic ethic" is scarcely distinguishable from familiar empirical naturalism.

One might expect a forward-looking social theory in such a book, but actually the author advocates a return to the 19th century, "the liberal century par excellence" (p. 244), and to the "radicalism of 1900" (p. 306). Now, the 19th century is often regarded as the great era of liberalism, but for reasons quite different from those set forth by Dr. Mayer. For him, that century is the ideal because it represents the fullest expression of theories and practices generally condemned by modern liberals; namely, free laissez faire capitalism in economics, exploitative colonialism and imperialism in politics, and political opportunism of the sort exemplified by Napoleon. ("There are in the world no superior principles of truth or justice, but simply practical compromises . . ." [p.138]).

In his treatment of religion the author reveals the inconsistency of much contemporary rationalistic and naturalistic philosophy. Although he sets up canons of reasonableness and open-mindedness as governing rules for inquiry, he tends to discard religion on *a priori* principles or to discuss it in emotional terms (e.g., to use "religion" and "superstition" as equivalent terms). He claims that God's "existence . . . is contradicted by the imperfection of everything he is supposed to have created" (p. 32). The classical teleological argument does not, of course, prove the existence of God, but Mayer seemingly fails to recognize that this disteleological argument does not disprove it. Thus he relegates religion and especially Christianity to an intellectual limbo. The fact, however, that the index shows no reference to recent writers in Christian ethics or theology reveals his bias.

There are also logical defects in the development of the essay. After denying the existence of nonmaterial soul or spirit and discarding idealism as illusion, Mayer objects to Comte's positivism because it "does not satisfy the spiritual needs of men" (p. 78). He argues against "the indefinite raising of the standard of living of humanity" because "it would be at the expense of moral and spiritual values" (p. 203). Later he claims that "it is only through his mind and spirit that man is great" (p. 313).

Mayer claims that "the universe is the fortuitous outcome of the evolution of natural forces and of eternally existing materials" (p. 31), but "chance alone does not constitute an explanation" (p. 32). Free will is an illusion (p. 36), but man is "certainly free" (p. 41). This point is defended by the amazing argument that if, when confronted by possible choices A, B, C and D, "which are exactly equal in attractiveness," I choose B, "it was because I was unable to see any difference between the four alternatives" (p. 41). But such a choice is simply arbitrary: one does not choose B *because* but *although* no differences are seen.

One final note in this connection: In the light of the statement that "there are . . . no final causes, and no final goal," but that "the universe evolves without either beginning or ending" (p. 30), the Alpha-Omega symbol on the dust jacket is something of an anomaly. If the claim be true, then there is neither alpha nor omega in the universe but only some stage between beta and psi. (Can it be that the failure or refusal on the part of many moderns to ask, and seek answers to, ultimate questions is due not simply to the requirements of logic but to a loss of nerve?)

In structure, the book falls midway between a systematic essay and the aphoristic style of Nietzsche. On the whole it is of interest largely because of its open, if at times inconsistent, defense of materialism as an adequate basis for ethics and because of its decided, and decidedly emotional, antipathy to religion. Both these points suggest the danger of accepting too uncritically the oft repeated claim that there is a turning toward religion on the part of present-day intellectuals. The laudatory introduction by Dr. Larrabee, of Union College in Schenectady, provides added evidence here. In fine, this essay may have started out on a quest for a new ethic, but there is little to suggest that this was discovered or that what was found is better than the old.

HENRY E. KOLBE.

Books in Brief

HOW TO MAKE FRIENDS ABROAD. *By Robert Root. Association Press, $2.00.* Mr. Root has both traveled and lived in Europe and Asia. He knows all the old familiar criticisms of America that foreigners have been emitting for generations, and also the new ones—or new variations on the old ones—that have become widely current since America became so rich, powerful and generous. He knows, too, how shallow and shabby most of these derogatory generalizations are. One does not "make friends abroad" either by telling the critics how foolish they are and boasting of American superiority, or by meekly saying, Yes-yes, we are a crude, uncultured, gadget-minded, money-mad people, and all true wisdom and spiritual values are found in Europe. Mr. Root's technique—and it is an excellent one—is to prepare his readers for the criticisms they are sure to hear if they travel (and can scarcely avoid seeing in print even if they don't travel), and to teach them to listen good-naturedly, answer with pertinent facts when the criticisms seem unfounded, and seek even in unfair criticisms the grain of truth that may help America to self-improvement. From my own experience I would say that any American can make friends abroad and win friends for his country if he will avoid (a) being boastful, ostentatious or conde-

scending, and (b) being or appearing to be ashamed of being an American. Mr. Root, who is now on the faculty of the school of journalism in Syracuse University, vivaciously presents both data and sound advice that will help in carrying out such a program.

THE CHRISTIAN HOPE. *By T. A. Kantonen. Muhlenberg Press, $1.50.* The five lectures contained in this volume were designed for Lutheran pastors in the United States and Canada. The publication date, July 15, made it impossible to get a review into type before the Evanston assembly of the World Council of Churches. If one may judge by the preliminary report on "The Christian Hope," especially in its first form, a considerable section of the assembly will be much in sympathy with the eschatological views here presented. The author regards as "the basic Christian view of history" that of "a battleground between God and the demonic powers opposing him." This struggle "will mount in intensity as the end approaches." The signs of the approach of the Second Coming are "the growth of godlessness, persecution of Christians, prevalence of deceptive heresies, and the consequent widespread apostasy from the faith." An excellently clear condensed history of eschatological thought from Luther to Barth, as seen from the author's point of view, is given (pp. 21-26). There are chapters on the future life and on the intermediate state after death. The entire treatment is textual and exegetical.

ADMINISTRATION FOR NURSING EDUCATION IN A PERIOD OF TRANSITION. *By Roy W. Bixler and Genevieve K. Bixler. Putnam, $5.90.* The reviewing staff of this paper does not include any expert in nursing education. No evaluation of this work will therefore be attempted, but an impressive volume so well sponsored, by authors of high professional standing, and on a subject of such importance, cannot be ignored. The least that can be done—and also the most, in this case—is to announce to those concerned with this field that such a book is available. W.E.G.

CORRESPONDENCE

Not in the Garbage Can

SIR: Some years ago I read almost a complete year of The Christian Century, but was frequently puzzled as to the basis for some of the assertions made. As a fair-minded person I desired the facts, and began to look elsewhere. I found satisfactory documentation in the *Christian Beacon,* also a sound, biblical faith portrayed right through.

Your "Blueprint for Discord" (June 30) was read by me in the photographed reproduction in the *Christian Beacon.* After reading such a hateful, scurrilous, devilish article I wouldn't wrap up my garbage in The Christian Century.

East Orange, N. J. HELEN DUBUAR.

Not Bound

SIR: I regret the editorial "Committee of Ten for New York" in your Aug. 4 issue. As a member of the General Board of the National Council I will join and vote with all of those who are in favor of a midwest location for the headquarters of the National Council. I will furthermore favor the reference of the final decision in this matter by the General Board to the General Assembly when it meets next November in Boston.

However, I find myself in serious disagreement with your criticism of J. Earl Moreland, Methodist, and Gaines M. Cook, Disciples of Christ, for having voted (according to the *Chicago Tribune*) in favor of the New York location, contrary to actions favoring a central location taken by the Methodist General Conference and the International Convention of the Disciples. It must be remembered that members of the Committee of Ten were not picked to represent the denominations from which they come. The committee was intended as a special committee to make a recommendation according to its own best wisdom in the light of all the factors brought to its consideration. For you to suggest that Dr. Moreland and Dr. Cook "were persuaded to set their own opinion above that of the highest authorities in their respective fellowships" and thus imply that as members of the committee they were somehow bound by the action of their church bodies, is to set the whole matter in a wrong perspective. A. DALE FIERS.

United Christian Missionary Society, Indianapolis, Ind.

Remember Woodrow Wilson!

SIR: Those who insist that our government should have no truck with the Communist regime in China at any time, forever and forever, should ponder one of the silliest incidents in our history.

In the righteous days of Woodrow Wilson we undertook to discourage revolutions in Latin America by decreeing that we would recognize only such governments as had got themselves legally elected. We overlooked two facts: that the winners in a revolution hold power by some measure of popular sufferance, and that anybody who can pull off a revolution will have little trouble rigging an election.

By 1928 this doctrine had become an absurdity. In Venezuela we gave recognition to Juan Vicente Gomez, who ranks toward the top among tyrannical and ruthless dictators, while in Ecuador we were frowning on a government headed by the leading obstetrician in the land who got up early and looked after his old customers, and then turned his attention to affairs of state later in the day. We had just one thing against him: his name had never been on a ballot!

Recognition does not imply approval. If it did, the American Medical Association would doubtless favor withdrawing it from Great Britain. In the past we have had diplomatic relations with all sorts of sultans and tsars. Today we recognize Franco, Salazar, Tito, not to mention Malenkov. Some day we will recognize the Chinese government. In the end, we always yield to common sense. JOHN R. SCOTFORD.

Mount Vernon, N. Y.

Looking for Pentecost

SIR: Replying to your editorial of July 28 in regard to the world campaign of Christian evangelism, may I quote from Elton Trueblood: "The world atheism movement has a philosophy, a program, and a passion." This was true of Jesus. He had a philosophy (the Kingdom of God), a program (for every person), and a passion (he lived, taught and died for his faith in God and man). As you suggested, we need a Pentecost. Our intellectual assent must become a dynamic faith in our living Christ. Our faith must become flesh. Christ fed the bodies, the minds and the souls of men. I believe the living Christ is the hope for the redemption of man and for society.

I believe the World Council meeting at Evanston can have a Pentecost if we have the dynamic faith of the 120. They had a philosophy (they believed that Jesus is the Christ, the Son of God, and is alive—God raised him from the dead), a program (they were witnesses to all the world), and a passion (they lived, taught and died for their faith). A Pentecost will come when the church of the 20th century believes and undertakes what the church of the first century did. Let us pray that at Evanston we will wait until we receive the power and then witness about our living Christ to the world.

Nashville, Tenn. HARRY DENMAN.

Losing Yardage

SIR: Your editorial "Make a New Start" (Aug. 4) is chuck-full of sound redemptive wisdom. The trouble is, that kind of good sense, like the "blushing, unseen" flowers the poet speaks of, "wastes its fragrance on the desert air." To phrase it in football parlance, we are losing yards on every down in our Asian policy, but we continue to call the same play. One wonders how long it's going to take us to learn that communism can no more be stopped with jet planes and atomic firebrands than infantile paralysis can be stopped by beating tom-toms on the housetops.

Denver, Colo. J. W. HAYWOOD.

NEWS of the CHRISTIAN WORLD

Evanston Assembly's First Week Sets Furious Pace for Harried Delegates

Main and Sub-Themes, World Council Department and Commission Reports Presented at Plenary Sessions, Then Debated in Groups—President Eisenhower and Hammarskjold Speak

EVANSTON, ILL., Aug. 23.—With the first seven days of the World Council of Churches' Second Assembly behind them, visitors from near and far—official and "general"—have settled down to a steady but constantly exciting round of meetings, group conferences, interviews and impromptu discussions. They have learned how to find their way from point to point on the sprawling, elm-shaded Northwestern University campus, and where to congregate to be ready to scramble into the brown-and-yellow chartered buses that convey them to distant McGaw hall. They have become accustomed to the long lines in the dormitory cafeterias, to the uncertain acoustics of McGaw hall which make mimeographed copies of the speeches a "must," to the friendly attention of the middle western townspeople among whom they are settled.

If they fall into their beds at midnight groggy and spent, that is not to be wondered at. Every moment of the day is filled. "I hear there is a lake near by, but I haven't had a minute to go see it," said a woman delegate from Ceylon. Indeed, Lake Michigan, hailed as one of Evanston's features most likely to prove attractive to guests, has been unavoidably slighted—this in spite of the almost unbearable mugginess and heat which followed early morning thunderstorms Monday and Wednesday and must have made the campus beach a sore temptation. Mornings at 8:30, the visitors have assembled for worship at First Methodist Church, evenings at 10 they have returned there for devotional services, with the language varying from English to French to German on successive days.

Plenary Sessions Roll Along

So far, ten plenary sessions in McGaw hall have passed into ecumenical history. Three of these have dealt mainly with business, the others have presented reports from committees and assembly sections, followed by speeches dealing with the themes just introduced. These presentations are to be followed next week by group discussions.

Monday night it was evangelism, with D. T. Niles (Methodist) of Ceylon and Canon T. O. Wedel (Protestant Episcopal) of Washington, D. C., appealing for a new awareness on the part of the church of its own smugness and self-satisfaction in the face of the world "knocking on its door" to come in. Tuesday night brought the report of the Commission on Faith and Order, followed by discussions from the Lutheran, free church (Baptist) and Orthodox points of view by Archbishop Yngve Brilioth of Sweden, Pres. V. E. Devadutt of the Baptist Union of India, Pakistan, Burma and Ceylon, and Dean Georges Florovsky of St. Vladimir's (Orthodox) Seminary, New York.

Wednesday night the section on social questions had its turn, its report presented by Constantijn L. Patijn, Netherlands Reformed layman and a member of Holland's ministry of foreign affairs. Two stirring challenges to Western materialism and Christian indifference followed—the first by Charles Malik, Lebanon's ambassador to the United States and representative on the U.N. Security Council; the second by Rev. Peter Dagadu of the Gold Coast (Methodist). Both declared that unless the West rids itself of its patronizing attitude toward Asia and Africa, unless Western Christians begin to practice toward the peoples of those continents the principles they preach, communism will be the winner.

That was the "swelteringest" night of the week, yet there was no such wholesale desertion of the uncomfortable bleacher benches as had occurred at Sunday's scorching session. Applause was frequent, and each speaker was given a prolonged ovation as he concluded. That the applause which greeted their indictment of the West was just as vociferous from the bleachers—filled predominantly with "home town" visitors—as from the "official" sections farther front must mean that the American "grass roots" is less jingoistic than the tenor of certain newspaper comment in the area would lead observers from abroad to conclude.

Hammarskjold Speaks

At Friday night's session the Commission of the Churches on International Affairs and the assembly section on the same subject had their turn. This was followed by a speech from Sec. Gen. Daj Hammarskjold of the United Nations.

Mr. Hammarskjold's address was a mercifully brief drawing of parallels between the work of the World Council and of the U.N., coupled with a plea for church support in areas and by means open to the churches. In responding to his introduction by the Archbishop of Canterbury, he recalled his participation in the early stages of the ecumenical movement as a Swedish university student admirer of Archbishop Nathan Söderblom. To the audience in McGaw hall, however, the secretary general's speech seemed a sort of curtain-raiser for the long review by O. Frederick Nolde of the work of the W.C.C.'s Commission of the Churches on International Affairs. Dr. Nolde's high spot was his argument for the acceptance of "coexistence" as a "point of departure" for seeking lasting world peace.

Saturday morning the race issue took over, with Benjamin Mays, president of Morehouse College, Atlanta, Ga., pleading for an end to segregation in the churches. Present treatment of Negroes, said he, is "tantamount to saying to God, 'You made a mistake, God, when you made people of different races and colors.'" When he finished speaking Dr. Mays received an ovation like that earlier given Ambassador Malik. Applause of that sort for antisegregation speeches is frequent in church gatherings these days. But Ben Marais, of the Dutch Reformed Church of the Transvaal, brought some of the realities into the session when he pleaded for time to deal with the problem. A panel discussion on race that same afternoon before the accredited visitors, with six participants of whom Alan Paton, South African novelist, was the headliner, went round and round for an

(Continued on page 1049)

Evanston Ringed By School Meets

Theological Faculties and University Students Hold Parallel Sessions to World Council

EVANSTON, Aug. 23.—Some participants in the plenary sessions of the Evanston assembly go from McGaw hall to more plenary sessions of their own. These are students and teachers who scheduled meetings of their own organizations to coincide with the Evanston sessions of the World Council. Seminary teachers held a conference at McCormick seminary in Chicago even before the main event began. This "faculty consultation" was arranged by the interseminary committee of the National Council of Churches on behalf of the Interseminary Movement, which has long hoped for a faculty wing.

As planned by the committee under its acting chairman, Robert S. Bilheimer, the consultation had for its theme "Theological Education Becomes Ecumenical." Eighty-five teachers representing 53 seminaries gathered in Chicago, with Paul Lehmann as their chairman and William Hamilton assisting him. In this first interseminary faculty gathering on other than departmental lines, younger American men teachers were in the majority. There were some women representatives on hand for seminaries in Asia and Africa, and a few European faculty people. Some denominations not present in the World Council were represented at McCormick: the Mennonites, Southern Baptists, Church of God and Seventh-day Adventists.

Ecumenicity in Theological Schools

In lectures, panel discussions and set conversations the teachers pondered the differences that ecumenical developments ought to make in the seminary curriculum and life. Ernest A. Payne spoke on "The Ecumenical Reality of the Church." Lothar Kreyssig, D. T. Niles and Pierre Maury conjectured "What Will Come Out of Evanston?" Robbins W. Barstow reported on "Overseas Guest Students—What They Get and What They Give." Keith Bridston led a discussion of "Theological Education and the Evangelical Mission of the Church."

The schedule apparently went completely pre-Evanston with Paul Lehmann's discus-

sion of "Christ the Hope of the World" and a conversation between Denys Munby, M. M. Thomas and Winburn Thomas on "World Church and Political Tensions." The meaning of ecumenicity to theological education was worked over in small groups between plenary sessions at McCormick and Northwestern, so successfully that there is some inclination to continue that particular discussion at future meetings.

Interseminary Movement

The Interseminary Movement itself was meeting at the same time at Lake Forest College, 15 miles up the lake from Evanston. Beginning Aug. 14 and running through the first week of the Evanston assembly nearly 200 seminarians conferred on "The Church, the Churches and the Bible." Bernard Anderson had prepared one of his lucid pamphlets to guide the morning Bible study groups. Lectures were delivered by Roswell Barnes, Kathleen Bliss, Hanns Lilje, Philippe Maury, Paul Minear, D. T. Niles and Alan Paton. Plenary sessions in Evanston brought the whole conference to McGaw hall.

As a matter of fact, in the loose-jointed schedule of the seminary conference some of the students found time to drive down to Evanston at other than the appointed hours. There sympathetic authorities like the Duke of Hamilton slipped them in to observe the working sessions of the assembly committees. It is likely that the students who got most out of the Lake Forest conference were those who played hookey oftenest! Nor is it unlikely that the planners overlooked that when they selected time and place for their meeting.

Students Carry Heavy Schedule

Meanwhile college students were meeting at the National College of Education in Evanston for the United Student Christian Council conference. This is the American wing of the world student organization, and 150 American students were the solid core of the meeting. They were joined, however, by 12 international students studying this year in U.S. colleges. Fifteen more off-campus participants rounded out the roll.

All week long the whole morning was given to Bible study. After lunch each day the conference considered the Christian witness in another part of the world. The witness of the church in a communist country was discussed by Robert Tobias, Charles West, Josef Hromadka and Joachim Schafenburg. The situation in the Americas was described by Bishop G. Bromley Oxnam and Dr. G. Baez-Carmago. Bishop Reeves interpreted the problems and possibilities in South Africa, Rajah Manikam did the same for Asia. On Friday afternoon the ubiquitous and voluble D. T. Niles lectured on "Evangelism, Mission and Unity."

The end of each afternoon was spent in discussion by student commissions of the six subthemes of the World Council. At dinner on the successive evenings Philippe Maury, Valdo Galland, Kyaw Than, Leila Giles and Philip Lee-Wolf spoke briefly. Every night the indefatigable students heard hours more of World Council plenary session oratory.

Somewhere in this tight schedule the participants found time to draw up their own reports, do their business and roughhouse on the beach. They were notable by their paired presence in the pews of the First

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Methodist Church at the devotions which ended each day for the World Council. And if other student conference experience is any index, even those late exercises did not end the student day. This week the World Student Christian Federation is meeting at the National College of Education. Their days are differently organized, but as might have been expected the nationals' late evening pattern is followed exactly by the internationals.

T.A.G.

Students on Call

Evanston's Aides and Stewards Prove Invaluable—and Far Too Few

EVANSTON, Aug. 20.—The 133 U.S. and foreign students serving as stewards or aides at the World Council's Second Assembly here are sure they have the best vantage point from which to get the low-down on what goes on, as well as on the people taking part. "People" means everyone, from general visitors dropping in for a day to archbishops and metropolitans.

"We see them at their best and their worst," one aide says. "It's giving us a real education on the church, too." Is the impression disillusioning? In the main, no. Some of the loftiest guests make the most demands; some of the equally lofty are the most considerate.

Trained for Their Jobs

There are 76 stewards—25 of them from the United States, the others students here from abroad for study—and 33 aides, 8 having been added since proceedings began. This assembly could use twice that number. The aides are all Americans; otherwise there is no noticeable difference between the two categories. All spent a week at Lake Forest before the assembly opened learning what their duties were to be. But there has had to be a lot of on-the-job learning, too. The majority are young people preparing for church work or planning to do so. Average age is 24.

Youngest is 17-year-old Charles Vars of Westerley, R. I., an American Baptist and a high school student. Charles is assigned primarily to the accredited visitors' meetings in Cahn auditorium, but because the supply of stewards and aides has proved far short of the demand he is frequently called on to "aid" elsewhere. This morning, for instance, he found himself one of the work gang summoned to foot it down Sheridan road from Patten gymnasium to the press quarters lugging the heavy piles of mimeographed sheets that go there each day. No car happened to be available; the 24 loaned by the Ford Motor Co. for staff use were all tied up. They are on call not only for administration business but also to transport important delegates where they are called to go.

Five Questions

The student flunkies have to answer a lot of questions, but they have concluded that in the main you can get by with answers to only five: "Have you a car handy?" "Why can't I find a headphone?" "Where can I get copies of yesterday's speeches?" "Where can I get copies of today's speech-

(Continued on page 1052)

Visitors Hear Liveliest Talks

Addresses in Cahn Auditorium Surpass Speeches at Assembly's Plenary Sessions in Public Appeal

EVANSTON, Aug. 20.—"General visitors" to the World Council's Second Assembly here have discovered that one of the best places to get a real "feel" of conditions today in churches around the world is at the meetings arranged for accredited visitors in Cahn auditorium (it's air-conditioned!) during the hours when delegates and consultants are barricaded in committee and section deliberations. At least a half-hour before these sessions start, a long line stretches down Emerson street from the Cahn entrance. At 10 minutes before the appointed hour, they are admitted to seats at the right and left of the auditorium and to such official visitors' seats as have not been taken. (Wives of delegates and consultants, and the press, have places in the balcony.)

This "uncredentialed" audience represents the great rank and file of the churches, and its members agree that this is the place to hear the major practical issues facing the church discussed in terms they can understand. Some have not missed a session. They are by no means all Evanston people. You hear German, French, Spanish and other tongues as you wait in line. These are Protestants from all over who have come to Evanston on their own to share in this assembly, with tickets for the public bleachers at plenary sessions and a willingness to stand in line for the Cahn auditorium meetings. As in McGaw, translations are available through portable receivers.

Here, then, are some pertinent quotes from the Cahn platform this first week of the assembly:

On Evangelism

"We have to look upon every man as somebody for whom Jesus Christ has died, even if he is not a believer. . . . Wherever we witness, it happens that communism, capitalism, atheism and I don't know what other kind of ideology becomes irrelevant because Jesus Christ becomes significant. I believe that not only in our own country but everywhere in the world where there are Christians, the churches ought to voice independence . . . of all social systems."—*Bishop John Peter, Hungary.*

"The destiny of Japan and the Orient will be dark for centuries to come unless we win the souls of the laborers for Christ."—*Toyohiko Kagawa, Japan.*

On the Search for Unity

"If one satisfies oneself with a tacit fellowship of common experience or of action, then one lives under the false assumption that the unity of the church is founded and guaranteed in the subjectivity of feelings or the efforts of church members. Unity comes only from the head, Christ. . . . There can be no genuine, spiritually fruitful manifestation of the unity of the church, blessed by God, which at bottom is not fellowship in the truth."—*Ernst Kinder, Germany.*

"The unity of the universal church is

above all manifested in the unity of tradition . . . the tradition of the ancient and undivided church of the first nine centuries." —*Basil Ioannidis, Greece.*

"It is hard to expect them [the free churches] to submit to theories of the nature of the church which assure them that they had no right to come into existence in the first place but that, having done so, they must meekly acknowledge their bastard origins. It is doubtful whether those churches which continue to make exclusive claims for themselves have faced the implications for their own positions of the rise and continued spiritual vitality of the free churches."—*Daniel T. Jenkins, England.*

On the Responsible Society

"Christians [in France] today recognize that the love of God is impossible without the love of his other children, and that they are their brothers' keepers. . . . Many prejudices must give way in a common search for a better social justice. . . . I am not pessimistic. I hope that with the help of God, France, even in her misfortunes and in her daring to question anew her social structures, will be able to play a humble but useful part in bringing peace to the world."—*Élie-Etienne Lauriol, France.*

"The economic process does not produce dumb despair here. On the contrary, it gives a chance for advancement, and at the least the probability of a reasonably effective standard of living for an increasing number of people."—*Charles P. Taft, U.S.A.*

On Religious Freedom

"There is no hope of a common Christian front in the world, until the day when the Roman Catholic Church retraces her steps and extends to us the right hand of fellowship as brothers on equal terms, brothers who are trying without limitations and with a sincere desire to obey the Lord of us all to proclaim the eternal gospel of the cross and of the resurrection. . . . The liberal spirit of the [Latin American] constitutions has been a thorn in the [Roman Catholic] flesh, and the effort to eliminate it has been untiring, with the result that she has succeeded in many countries in modifying it so as to regain at least some of the privileges she enjoyed in colonial times. The most recent victories have been in Colombia and Paraguay."—*Bishop Sante U. Barbieri, Argentina.*

"The nations of the Muslim world have been taught many high ideals of conduct by representatives of the West. Now the West appears to be acting contrary to those ideals. One result of the consequent anti-Western feeling, and at the same time of the fear of communist influence, is a tendency to turn back to Islam as a center of nationalistic enthusiasm. . . . The formation of Israel adds to the already too many problems of the Middle East. . . . The Christian churches and missions suffer [because] Israel was and still is being supported by the big Christian states."—*Farid Audeh, Syria.*

"It is impossible to believe both in our Christian dogma and in a communist dogma which reduces God to a product of a primitive mankind's anxieties and Jesus Christ at best to a revolutionary who tragically failed. It is an either-or proposition for any single-minded person. The adherents to the communist dogma themselves recognize the incompatibility, and we as Christians cannot but be grateful for their awareness. The gulf cannot be bridged. There can be no synthesis between the communist ideology that developed into a fanatical religion, and our Christian faith. . . . [A Communist] regime will accept in Christianity merely a summary of individual religious convictions to be permitted in the

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The Contents
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The Minister's Reading
NEIL GREGOR SMITH, WINFRED E. GARRISON, ERNEST H. JEFFS, GILBERT T. ROWE, MILES H. KRUMBLINE
"Compel Them to Come In" . . . . . FREDERICK A. NORWOOD
Character Education a la Mode . . . . . ROBERT E. FITCH
Professor Brightman's Theory of the Given . . . . . ROLAND STAHL
Fact, Fiction and Faith . . . . . FREDERIC R. CROWNFIELD
What Is Liberalism? . . . . . HENRY E. KOLBE
Thomas Jefferson's "Fair Experiment"—Religious Freedom . . . . . SIDNEY E. MEAD
Sectarianism and the Psychoses . . . . . SAMUEL SOUTHARD
John Wesley and Baptismal Regeneration . . . . . PAUL E. SANDERS
Ministering to American Families Overseas . . . . . ROBBINS W. BARSTOW
Book Reviews *Book Notices* *Index for Volume XXIII*

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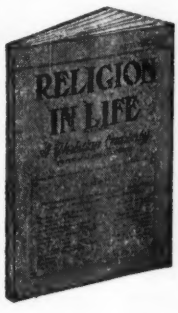

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realm of the intimately private life. . . . Our church knows all too well that the adherents to the Communist party challenge the vitality of her faith, the power of her love, the authenticity of her hope and her readiness to suffer. As Christians we know that we must interpret such a challenge as coming from the living God, questioning the authenticity of our Christian life. . . . Such a challenge forces the Christian community to go the way of spiritual renewal. . . . Our Christian church has no reason for complaint or accusation, but it has plenty of reason for thankfulness to the Lord who summons his flock out of drowsiness."—*Guenter Jacob, East Germany.*

"The church still lives in China and faces problems which other churches can share, even though only the fellowship of common prayer is left to us at the moment. . . . In the revolution that has been going on in China for a century, her leaders have long since ceased to think in terms of the ancient Confucian culture. They have sought the new pattern of China's life in some Western system of thought and social order, which at the same time will be China's answer to Western dominance. Communism has become that system. . . . For the Christian, allegiance to the Communist state and to communist plans for society has become a test of patriotism. The average Christian does not want to fall into communist ideology. But he wants just as little to be captive to a way of life which is foreign to the future of his country."—*Charles C. West, U.S.A.*

"There has never been religious freedom in Spain, though people have always fought for it. There has never been more than a limited tolerance. . . . The uninterrupted attacks from the Catholic hierarchy against it have made Protestantism more widely known all over the country. This . . . has brought it many powerful enemies in Spain, but it has also given it many secret sympathizers among those who know something of Protestantism and look upon religion as a matter of conscience. . . . The path upon which [Spanish Protestants] go is narrow, but they walk on it with a great hope in their hearts, hope in Him who is the hope of the whole world."—*Manuel Guiterrez-Marin, Spain.*

"Whatever our religion may be, if religious conviction causes us to abdicate the throne of our intelligence and let someone else decide what we are to think and do and be, then we are ready recruits for the man on the white horse who may some day ride down the streets of our cities offering to do our thinking for us. The basic premise of infallibility is to be found equally in Roman doctrine and Protestant fundamentalism."—*Reuben E. Nelson, U.S.A.*

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CHURCHES IN SERIOUS INTELLECTUAL POSITION

(Beyond selling space for publication of the accompanying material, the Christian Century is not to be held responsible for statements contained in the material)

Through no fault of their own, but by reason of dogmas inherited from the long past, the churches of today adhere to many beliefs that fail to square with disclosures of modern Biblical scholarship. The members and leaders of the churches are, in all cases, honest and sincere; but at the same time their dogmatic position obscures the past instead of illuminating the origins of religion. Statements of this kind, however, are necessarily vague and misleading unless the subject is made concrete.

All ancient heathen religion was wedded to political tyranny, social injustice, land monopoly, and personal immorality. The bitter struggle of the Hebrew prophets against Baal and other heathen gods was primarily and fundamentally a war against the things that heathen religion represented. "The name Baal became the very signature of heathenism," declares Prof. George F. Moore, of Harvard University. The struggle eventually took the form of a conflict between Yahweh, as protector of "the poor and needy," and Baal as god of the wealthy. The prophet Jeremiah states the situation as follows: "Baal hath devoured the labor of our fathers from our youth—their flocks and their herds, their sons and their daughters" (Jer. 3: 24. Cf. Jer. 11: 13).

The fight against "other gods," then, was not a mere philosophical opposition to deities that had no "real existence." It was a fight against an exploiting class that appealed to the cult of Baal as justifying their deeds and policies. The powerful campaign of the Hebrew prophets against Baal was the objective, historic force that led gradually up to belief in One God who requires mankind to do social justice.

And yet, the agonizing warfare of the Hebrew prophets against the exploiting class in the Hebrew nation has been transformed into respectability by statements such as the following: "The Bible stands for the true God against gods that have no real existence." Statements like the foregoing obscure Hebrew history and hide from view the essential features of the Bible. Misunderstanding of Scripture took its rise many centuries ago in connection with the development of what is called "Orthodox Belief." The churches of today have inherited their beliefs from the churches of the ancient Roman empire; and even among modern progressive people, the atmosphere of orthodoxy is more powerful than many would like to admit. But these misleading beliefs will sooner or later be expelled by the disclosures of modern Biblical scholarship as cultivated in our outstanding universities and forward-looking theological seminaries.—Suggestions will be found in a circular that you can obtain by sending a three-cent stamp to L. Wallis, Box 73, Forest Hills, Long Island, New York. (One free copy only.)

Eisenhower at Assembly

Throng Hears Plea for Worldwide Prayers for Peace

EVANSTON, Aug. 19.—Nearly 20,000 filled Deering meadow on the Northwestern University campus this afternoon to hear Pres. Eisenhower call on the World Council to launch a global prayer for peace and to watch him receive an honorary degree from the university. The Archbishop of Canterbury, recovered from the illness which had kept him from earlier sessions of the assembly, presided.

The President greeted the participants in the assembly as "custodians of a definite faith and confidence in an age of uncertainty and bewilderment." "We shall," he said, "expect much of this convocation." "We know," he affirmed early in his speech, "that there is no true and lasting cure for world tensions in guns and bombs. We know that only the spirit and mind of man, dedicated to justice and right, can in the long term enable us to live in the confident tranquility that should be every man's heritage."

Military Strength Required

Lest there be any misapprehension as to U.S. policy, however, he quickly declared that this country "will remain strong, and seek to make our good friends strong in all those scientific, material and military means that insure and enhance our safety, and discourage aggression against us or against our friends."

Although the daily press gave most attention to the President's somewhat vague suggestion for a worldwide concert of prayer for peace, the most pointed portion of his speech was that in which he gave a

capsule description of the church's proper relation to public affairs.

Church Should be Prophetic

"We hope," he said, "that you will touch our imagination, remind us again and again of the vision without which the people perish. Give us criticism in the light of religious ideals. Kindle anew in us a desire to strive for moral greatness and to show us where we fall short. We shall listen if you speak to us as the prophet spoke in the days of old.

"We look to you for another thing," the President continued, "and that is for a practical demonstration of the Christian ethics. We hope you may show us additional and better ways in which it can be applied to all sorts of problems. That is what you might call the logistics of faith."

Dulles Hails Council

Recalls His Part at Amsterdam and Service on Commissions

EVANSTON, Aug. 20.—Formal greetings to the World Council assembly were read tonight from the president of the Federal Republic of [West] Germany, Theodor Heuss; the director general of UNESCO, Luther Evans; and the U.S. secretary of state, John Foster Dulles. In a letter to Bishop Oxnam, Mr. Dulles wrote:

"Through you and the other presidents of the World Council of Churches, I wish to extend my heartfelt good wishes to all the delegates and visitors attending the Second Assembly of the World Council at Northwestern University.

"My interest in the activities of the Second Assembly of the World Council of Churches and in the continued success of the organization is warm, personal and enduring.

"I remember with pride that six years ago I had the honor of being chosen as a delegate to the First Assembly of the World Council of Churches held at Amsterdam in the Netherlands. Since then I have been a member of the Commission of the Churches on International Affairs of the World Council of Churches and the International Missionary Council, and I have at all times tried to keep close contact with the several phases of the World Council's work.

"As the opening session of this assembly approaches I find myself with you in spirit and in the hope that this meeting shall carry on the splendid accomplishments of the World Council."

FIRST ASSEMBLY WEEK

(Continued from page 1044)

hour and a half and came out at the same door as in it went.

As each plenary session opened, the parking lot outside McGaw hall—across the athletic field from the area where the official visitors alight from their buses—was jammed with cars. Outside the doors, people unable to procure tickets to the bleacher section waited patiently in line, hoping to be admitted to such seats as were unclaimed by 7:50 or from which the regular ticket holders departed before the sessions ended. Two young ministers waiting outside Wednesday evening were optimistic. "We've managed to get inside for at least part of every session," one of them said. Such chances became progressively fewer as cooler weather arrived, as acoustics improved (technicians were busy tinkering with the amplifying mechanism for hours after each early session), and as the provision of mimeographed copies of speeches cut down the number of deserted bleacher seats.

Available for official visitors and the press were portable wireless receivers with headphones, which could be tuned in to the booths above the stage where translators turned each speech into French, German or English as the chosen tongue of the speaker required. They were provided gratis by International Business Machines, Inc., but by Wednesday this generosity may well have been regretted: 46 of the $100 instruments had been carried away by careless guests.

All the while, squads of young people—students from the U.S. and abroad, many of them already in this country for periods of study—scurried about carrying messages, showing people to their seats, taking tickets at the gates, answering myriad questions. They are some of the 75 "stewards" and 50 "aides" whose smiling good nature will not soon be forgotten by the recipients of their services.

Outside McGaw as the sessions proceed, many people gather on the walks and lawn to listen to what goes on as it comes from the loud-speakers mounted high on the building. One couple explained that they had exchanged their bleacher seats for similar accommodations at the end of Dyche

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stadium, of which McGaw forms the north end. It was cooler there, and they still had a feeling of participation, for they really could hear better.

Hours of Deliberation

Of course, the plenary sessions have been but a small part of this first week's story. While delegates and consultants deliberated in sections, committees and main-theme groups, the 600 accredited visitors found their scheduled meetings exciting and filled with challenge. They gathered in Cahn auditorium on the main Northwestern campus to hear talks by "experts" on subjects connected with the assembly's main and sub-themes, then adjourned to Harris hall across the street for spirited questioning and discussion in smaller groups. Newsmen quickly found that some of the most interesting stories developed out of these sessions, and in the Chicago papers (whose coverage, by the way, has been astonishingly comprehensive) the reports of what went on there have received almost as much play as have the formal plenary sessions.

Productive for representatives of the press, too, have been the daily press conferences conducted by Charles P. Taft in Cahn auditorium. In an imaginative public relations move, people whose contributions in section meetings have proved thought-provoking, sometimes even controversial, are brought to the platform, along with "experts" to fit together and explain the myriad parts of this total picture.

Some may find it hard to believe that a press conference on the heavily theological main theme could prove cogent and exciting. But that is what happened on Wednesday, when S. Guernsey Jones, a Congregational Christian layman and banker from New Jersey, U.S.A., and E. Clifford Urwin, British Methodist minister and church council executive, voiced their misgivings about the theological jargon in which main-theme discussions are phrased, and their doubts that any "message" here will be understood by the lowly layman. They were answered by Prof. John Baillie of Scotland and Leslie Cooke of Great Britain.

Those Iron Curtain Delegates

The presence here of delegates from behind the iron curtain has been accepted by assembly participants with sympathetic understanding and thoughtful unconcern, but with frenzied attention on the part of the secular press, which senses a "hot story." Main target of interest has been Bishop John Peter of the Reformed Church of Hungary, whose reported Communist party affiliation led the U.S. state department to restrict his activity to World Council busines in Evanston. He spoke at the accredited visitors' program on Tuesday, insisting that his country's pastors have freedom to preach and serve their flocks, and pointing out that the "gradually decreasing" support paid by the state is good for the church in that it will in time make it self-supporting. One Chicago newspaper got its headline there, playing up the fact that Hungary's Communist government "supports" the churches, but neglecting to add that such support has been traditional and is only now leveling off.

Bishop Peter had been scheduled for a press conference on Wednesday afternoon, and the announcement brought the newsmen out in droves. They were not inclined to greet favorably Mr. Taft's explanation that there was some uncertainty as to whether the state department's restrictions on the bishop's visa applied to press conferences, and that Bishop Peter preferred not to appear until the matter was cleared up. That the decision was wise was indicated the next day when a wire service story out of Washington said that press conferences *were* out of bounds for the bishop, but that private interviews might be granted.

Mr. Taft promised to arrange a conference with Prof. Josef L. Hromadka of Prague after he speaks Sunday, Aug. 29. Prof. Hromadka was the target of a line of pickets which appeared with defamatory placards in front of McGaw hall Wednesday night while the assembly was in session. Police quickly shooed them off private property to near-by streets. They identified themselves only as members of the "Alliance of Czechoslovakian Exiles in Chicago."

Eisenhower at Deering Meadow

Thursday afternoon all business was canceled, and earlier meetings were speeded up in order that all official guests could take their reserved places on Deering meadow on the campus to hear the address by Pres. Eisenhower and to watch Pres. J. Roscoe Miller of Northwestern University confer on him one of those honorary law doctorates which American Presidents can no more escape than they can escape posing with the winners of pie-baking contests. Mr. Eisenhower reiterated his appreciation of the support the churches provide for those charged with governing, and appealed to these spiritual leaders from all over the world to lead the way through a crusade of prayer to a just and lasting peace.

Thursday night, the omnipresent buses lined up to convey assembly participants to the special program of religious music at the outdoor Ravinia pavilion, several miles north along the lake shore. Soloist was Carol Brice, contralto, who last year was named the nation's outstanding Negro woman musician by the National Council of Negro Women.

The second Sunday was again hot and humid. Many participants had pulpit engagements and others found their way to churches in which distinguished guests were speaking.

Most of the assembly's badge-wearers, however, went to the First Methodist Church where the first of the series of celebrations of Holy Communion was conducted—this one an "open communion" according to the Methodist rite. The church was filled to capacity, with many standing. Bishop Ivan Lee Holt, president of the World Methodist Council, was the celebrant, assisted by three other Methodist bishops, the pastor of the host church and representatives of ten other communions.

The second celebration, an Anglican service, came early Monday morning at St. Mark's Episcopal Church. High churchmen supposedly belonging to the American Church Union (see last week's Century, p. 1000) picketed the service, passing out handbills which asserted that the invitation to members of other churches in the World Council to participate violated Prayer Book regulations of the Protestant Episcopal Church.

Sunday afternoon, churchwomen of the Chicago area converged on Evanston to visit with women delegates from other parts of the country and from abroad in a series

of teas held in five Evanston churches. Admittedly, this was segregation. Admittedly, too, the heat was almost unbearable in the crowded basement parish halls where visitors stood in reception lines for 90 minutes to be introduced to local guests. But no one seemed to mind, and numbers of the women from other countries went out of their way to express appreciation for the opportunity, physically wearing as it was, to compare notes with their American counterparts.

Five Thousand Women

Later, the women assembled 5,000 strong for a program in First Methodist Church. That meant that not only was the sanctuary packed, but that hundreds listened over loud-speakers in the chapel and in parish halls and on the lawn and streets outside. Because of the heat, the latter had the best of it. The service itself was impressive. Messages were brought by Mrs. D. T. Niles of Ceylon, Mrs. Yngve Brilioth of Sweden, Rev. Jorgelina Lozada of Argentina, Mrs. Martin Niemöller of Germany, Mrs. J. D. Wyker of the U.S.A., and Mrs. Johan-Masih of India. The address by Mrs. Kathleen Bliss of England was as clear an exposition of the need for unity among church people, and of the tragedy of divisions that exist and "had better be faced frankly and with shame," as is likely to be heard during these assembly sessions. The prayer service was led by Rosa Page Welsh of Chicago and Mrs. Rena Karefa-Smart of the Gold Coast.

Sunday evening, the delegates' tables were removed from McGaw hall to make room for the 8,000 people who assembled to watch the program of the W.C.C.'s refugee and interchurch aid division presented in dramatic form by action and speech choruses on the theme "By the Waters of Babylon." Microphone trouble prevailed in vast McGaw hall; since the voices of the speech choruses were scarcely intelligible, it is doubtful that many in the reaches of the hall realized the import of what the somewhat static action was trying to get across. The story came through to a certain extent, however, in the voices of the two narrators (professional announcers recruited from N.B.C.) and in the reports by Edgar Chandler of the division, Bishop Dibelius of Germany and Shin Hong Myung of the Presbyterian Church in Korea. Evidently one microphone, that used by the single speakers, was able to compete with the immensity of the hall. But the refugee and interchurch aid story will have to be brought out elsewhere.

Some Pertinent Statistics

Six and a half tons of mimeograph paper are on hand to provide releases to the press and copies of speeches and other documents for distribution to newspapers as well as to official participants. Also contributing to the communications flow are 300 typewriters, 12 mimeographing machines, a 40-line telephone board, 70 special pay phones for reporters, other telephones in temporary booths set up over the campus, 16 Western Union teletype machines, and 40 human translators.

The press is filing an average of 100,000 words of news copy a day. A Western Union official says he recalls but one day's output in the area which exceeded that going out here: that when Eisenhower and Stevenson appeared in Springfield on the same day in 1952. M.F.

Confer on Role of Churchwomen

Leaders from Five Continents Debate Bases of Woman's Part in Ecclesiastical World

LAKE FOREST, ILL., Aug. 13.—"Equality and ordination for women are the only two subjects about which reporters question me," reported Madeleine Barot in opening the consultation on "The Christian Message on the Cooperation of Men and Women in Church and Society" here Aug. 11. Miss Barot is secretary of the World Council's Commission on the Life and Work of Women in the Churches, which called the consultation in preparation for the Evanston assembly.

During the three days of intensive study, the 50 participants plus staff from Europe, Asia, Africa, Latin America, Australia, New Zealand, Canada and the United States demonstrated a much wider concern than the interests of the press would indicate. This correspondent, one of several men invited as participants, discovered that in relation to many issues which confront the church in society, as well as to their own immediate concerns, the Christian women of every land maintain a practical and realistic approach.

Services Called For

In the final summing up, participants suggested that the secretariat and the commission provide a number of services to the member organizations. Considerable dissatisfaction was voiced with respect to the proof texts from the Old Testament which have been worn threadbare justifying the feminine status quo in the church. The results of recent studies and existential theology were requested as a means of provoking fresh consideration. Especially was assistance invited in understanding the difference between the "spiritual" and "natural" gifts to which St. Paul refers. A widespread need was voiced for orientation with respect to political and sociological concerns which condition the life and work of the church. There was recognition that despite regional and national differences and variations, a sharing of experiences might prove mutually beneficial to national church groups in confronting emerging problems.

Ordination 'Theological'

While the consultation dealt primarily with the concerns of women, there was reiterated recognition that most of these must be dealt with primarily from the perspective of the entire church. For instance, the question of the ordination of women, it was pointed out, must be studied basically by the Commission on Faith and Order. It was remarked that while the theologians and church fathers might be fearful of dealing with women, they would be willing to study the problem within the context of faith and order.

Dean W. G. Muelder of Boston University school of theology, in his sociological approach to the conference subject stressed the importance of the difference between the status of the family and of the occupational worlds, with the tensions of one being

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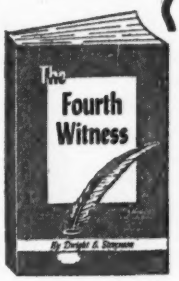

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transferred to the other. He called for a more profound vocational ethic in the church, and for a more dynamic leadership from the church in both fields. He asserted that the pattern of male domination within the church, while strong, could be changed. Of the 42 types of activities in which the parish minister is engaged, he claimed, woman is not barred from the performance of any by biological differences from the male.

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Theological aspects of cooperation between men and women were treated formally by Volkman Herntrich, theological professor of Hamburg, Germany; by Pastor N. van Gelder of Utrecht, Holland; and by Pastor Charles Westphal of Paris. Despite the differences in national and confessional backgrounds, there was basic agreement among the speakers and most of the participants that the New Testament differentiation of gifts is not on the basis of sex. Representatives of the Anglican and Orthodox churches reminded the consultation of the traditional views of their respective communions, again calling the participants back to a recognition that they were and are a part of the churches and of their dogmas and traditions.

Mrs. Douglas Horton clarified for the benefit of the non-American participants the variety and function of organizations within the American churches, the importance of voluntary and lay organizations, and their contributions to the life and work of the congregations. L. Nold of Nuremberg, Germany, gave a frank appraisal of the position of the "woman alone," and called upon the churches to be more sympathetic both in understanding the "surplus woman" and in helping her adjust to her position and status. Mrs. John Karefa-Smart of Sierra Leone urged in this connection the importance of the family of God in which all enjoy a brother-sister relationship.

Awareness of the Situation

Chairman Gwenyth Hubble of Selly Oaks, Birmingham, England, remarked in her conclusion this afternoon that the commission is far more conscious of its ignorance than in the days of preparation for Amsterdam; that there is a recognition that the ideas expressed by any one consultation are not always immediately applicable to other situations; that certain branches of the ecumenical fellowship are not adequately represented. This last point was underlined by the absence of the former chairman of the commission, the late Sarah Chakko.

In this as in other consultations which preceded the assemblage of the World Council of Churches, the spiritual encounter of men and women of diverse national and confessional traditions, worshiping and working together in Christ's spirit, is an essential condition for the realization of the aims of the council.

WINBURN T. THOMAS.

STUDENTS ON CALL

(Continued from page 1046)

es?" and "Where can I get copies of tomorrow's speeches?" Copies of some speeches are available, but by no means of all.

Perhaps the most strenuous single task of all is that of the steward assigned to keep all but the press out of the high rear balcony at McGaw hall. "They see those empty seats up there and can't understand why I won't let them up," a harried young lady from the Philippines explained Monday night. "I just hope they don't think it's my fault."

The aides and stewards put in 14 hours a day—sometimes more—and their only pay is satisfaction at being of help. But they are having a wonderful time. Knowing that they are in on the very front row on the ground floor helps a lot. M.F.

D. T. Niles Gives Argentine Talks

Presents Fourth Carnahan Lectures at Buenos Aires Seminary—Paraguay Defends Former Jesuit

BUENOS AIRES, Aug. 8.—Daniel T. Niles of Ceylon gave the fourth series of Carnahan lectures at Union Seminary here last month, in conjunction with the 22nd annual River Plate pastors' institute. His theme was "The Tools of the Kingdom." In six conferences before a large group of pastors, missionaries and theological students, Niles discussed the movement of history, the demolition of "barriers" in today's world, the renewal of the church, the Christian under pressure, the school of prayer, the discovery of the Word and the symbols of our faith. His lucid expositions were well received. So was his unique method of illustrating his talks with incidents taken from the daily life of the East. He also conducted a series of Bible studies for an interdenominational group of theological students meeting in the Baptist seminary, spoke to a large audience of Evangelicals in the Central Methodist Church, and addressed a number of other groups. On his way north to participate in the seminarians' conference in São Paulo, Brazil, he stopped off in Montevideo, Uruguay, for several days to hold meetings with Evangelical workers. Next year's Carnahan lecturer will be Prin. John Baillie of Scotland.

Paraguay Catholics Protest Ex-Jesuit's Tour

Luís Padrosa, former Spanish Jesuit leader now teaching at Union Seminary, returned last week from a trip to the Argentine Chaco and Asunción, Paraguay. His visit aroused the ire of Roman Catholic leaders in Paraguay, where 10 Spanish Jesuits have recently been sent with the avowed intention of rewinning the country where they had their famous "reductions" several centuries ago. Appeals by the hierarchy to the chief of police and the president of Paraguay to arrest Padrosa and deport him were rejected on the ground that the Paraguayan constitution guarantees liberty of worship. Catholics then launched a series of bitter personal attacks against Padrosa. All his meetings were interrupted by the heckling of priests and Catholic students. Defamatory literature concerning him was distributed by Catholics after each of his meetings. The hierarchy scheduled three 30-minute radio broadcasts daily which showered personal calumnies on Padrosa. Finally police protection had to be solicited for all the gatherings and for Padrosa himself. Despite this opposition and in some measure because of it, the former priest's audiences overflowed every site chosen. His major theme was comparison of Roman Catholicism and Protestantism on the basis of New Testament passages.

Evangelicals at Work In Paraguay

This correspondent also recently returned from a trip to Paraguay. In that tiny country, which has about 1½ million people, there are now Disciples, Southern Baptists,

Free Methodists, Brethren, Adventists and various kinds of Pentecostals. The new Baptist hospital and Disciple "Friendship Mission" are examples of Protestant interest in the whole life of the people. The Disciples sponsor Colegio Internacional, the best primary and secondary school in the country. The Free Methodists and Brethren each have Bible institutes. As yet there are few professionally trained national workers. In the Paraguayan Chaco the Mennonites continue their agricultural work, although some have seceded and formed another colony in the more settled eastern half of the country. There is also a group of Bruderhof working there. Among the Chaco Indians the Anglicans and the "New Tribes" mission carry on evangelistic work. The political situation of the country continues to be unsettled, despite Gen. Stroessner's ascension to the presidency this month. Asunción is one of the few capitals in the world still without running water, but life for the common man has improved somewhat since the close of World War II.

Protestants from Abroad Visit Argentina

An institute on visitation evangelism is being conducted in Buenos Aires this week by some of the 17 Methodist pastors currently visiting Latin America under the leadership of G. Ernest Thomas of the Methodist Board of Evangelism in Nashville. The "visitation" technique has to be considerably modified to be of use in our environment, but it is effective. . . . Paul A. Collier of the American Bible Society visited here last month. Presently rising toward an eventual eight-story height in downtown Buenos Aires is a new "Casa de la Biblia." Part of the funds for the building has been raised locally through the work of Carlos W. Turner, United Bible Societies agent for Argentina, Uruguay and Paraguay. THOMAS S. GOSLIN.

Young American Baptists Serve as 'Internees'

On a salary of $10 a week, six young people will serve as "national discipleship internees" in American Baptist youth fellowship programs throughout the nation from September through May.

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Nehru Would End Mission Attacks

Instructs Congress Party Leaders to Oppose Invasion of Rights of All India's Religious Minorities

NEW DELHI, INDIA, Aug. 9.—Prime Minister Jawaharlal Nehru, in a letter to presidents of the local committees of the National Congress party, has laid down the policy of his government with regard to religion and Christian missionary work in the most clear-cut terms so far enunciated.

"We call our state a secular one," says Mr. Nehru in this declaration of policy. "The word 'secular' perhaps is not a very happy one. 'Secular' means freedom of religion and conscience, including freedom for those who may have no religion. It means free play for all religions, subject only to their not interfering with each other or with the basic conceptions of our state. It means that the minority communities, from the religious point of view, should accept this position. It means, even more, that the majority community, from this point of view, should fully realize it. For by virtue of numbers as well as in other ways it is the dominant community and it is its responsibility not to use its position in any way which might prejudice our secular ideal."

Caste and Communalism Hit

"The word 'secular,' however," Mr. Nehru continues, "conveys something much more to me, although that might not be its dictionary meaning. It conveys the idea of social and political equality. Thus, a caste-ridden society is not properly secular. I have no desire to interfere with any person's belief, but where those beliefs become petrified in caste divisions they undoubtedly affect the social structure of the state. They prevent us from realizing the ideal of equality which we claim to place before ourselves. They interfere in political matters, just as communalism interferes.

"We have opposed communalism and continue to be stoutly opposed to it. It is, in fact, a negation of nationalism and of the national state. Communalism means the dominance of one religious community. If that community is in a minority, this is opposed to all ideas of democracy. But if that community is in a majority, even so its dominance over others as a religious community would be wholly undemocratic. There is no chance of a minority community gaining this dominant position in a democratic setup. It is possible, however, for a majority community to do so. If that happens it may well be said that the majority is a religious majority, functioning as such."

India's prime minister has also taken an unequivocal position on the right of Christian missionaries to carry on their work in that country. "Some difficulties," he admits, "have arisen in regard to missionary activities in tribal areas. I like these tribal folk very much, as I have often said. They are a fine people. I should like to help them. But I do not wish to interfere with them too much. Missionary activities among them, whether Christian, Hindu, Muslim or any other, often create disturbances in the mass mind which might well lead to conflicts. It can hardly be said that there are individual conversions due to conviction.

Attacks on Missionaries Denounced

"There are at present not only Christian missionary activities, but Hindu and Muslim also in various areas. There is the Shuoghi movement which appears to me to be very largely political. It is this political tinge, which has nothing to do with real religion, that I deprecate. There is also a tendency in some parts of India for an aggressive attitude to be adopted toward Christian missionaries. I think that this kind of thing should be sternly discouraged. It is no part of our nationalism and it gives rein to a narrow and bigoted approach to a problem which should be dealt with calmly on the national level.

"The result of this aggressive attitude is to create a feeling of apprehension in the minds of Indian Christians, who form a very considerable and important element in the national community. Anything that creates such an apprehension in the minds of any group in India is to be deprecated. It tends to disturb and it is opposed to our secular ideal. We must always remember that minority religious communities in India, such as the Muslims, the Christians, the Sikhs, the Parsis, the Buddhists, the Jains, the Jews, are as much part of India as anyone else. Not to consider them as such immediately leads us away from both our secular and our democratic ideals and weakens the unity of India.

"I want all Congressmen to bear this clearly in mind. We must not allow ourselves even unconsciously to adopt attitudes which are wrong and opposed to what we stand for. It may be that, by adopting a strong attitude in these matters, we displease some people or we lose an election. It is better to do so than to lose our faith in our cause and our ideals."

Walther Leaguers Hold 62nd Convention

Twelve hundred of the 3,700 Walther Leagues (Lutheran Church — Missouri Synod youth organizations) were represented in business sessions at the league's 62nd annual convention in Long Beach, Calif., in July. The 1,500 delegates voted to send six volunteer lay workers to New Guinea next year. In the project, the league is cooperating with the denomination's Board of Foreign Missions. Every morning during the convention the delegates devoted four hours to Bible study, then attended study sessions on Christian vocation, administration, dating and evangelism.

Urge More Attention to Christian Living

The church must better prepare its people to live as Christians in a workaday world, lay men and women of 10 Protestant denominations decided at the recent conference on Christian education and vocations at Williams Bay, Wis. A score of occupations was represented at the conference, which was called by the National Council of Churches' Division of Christian Education. Delegates declared that absence of a real challenge to the broad mass of Christians and of positive programs for "enlightenment and information" plays a major part in the nation's moral tensions.

Memorial to R.A. Taft Announced

Foundation Will Foster Public Service Ideals—Report Shows Ohio Lags in Care for Mentally Ill

CINCINNATI, Aug. 12.—Formation of the nonprofit, nonpolitical Robert A. Taft Memorial Foundation to perpetuate the late senator's "high standards and ideals of public service" has met hearty approval in this his native city. Pres. Eisenhower is honorary chairman, Herbert Hoover chairman and Rep. B. Carroll Reese of Tennessee president of the foundation. Its purpose is to provide funds for religious, charitable, scientific, literary and educational projects. While no announcement has been made as to the manner in which the objective will be carried out, it is hoped that the foundation's headquarters and activities will be centered in this city. Taft's grave in suburban Indian Hill, marked only by a small plaque flush with the ground and two small American flags, is visited daily by people from all sections of the country and from abroad.

Ohio Concerned for Care of Mentally Ill

Although Ohio has spent more than $46 million on 13 hospitals for the insane in the past decade, a study completed recently by the American Psychiatric Association reveals that the over-all situation in the state remains critical. Typical of the association's findings was that 94-year-old Longview state hospital here has 111.5 per cent more patients than its rated capacity and is 58.3 per cent understaffed. The A.P.A. recommended new hospitals for the insane in five Ohio cities, for the feeble-minded in three. If funds are made available by the legislature, the state will build a new 1,000-bed hospital here to cost over $7 million. Gov. Frank J. Lausche has proposed that the legislature appropriate $25 million of the current surplus in the treasury for new mental institutions. Late last month a new $1.5 million 150-bed mental receiving hospital was opened here.

Cincinnati Children Attend European Camps

Eight Greater Cincinnati children are in European camps this summer under auspices of the Children's International Summer Villages, a nonprofit organization seeking to promote international understanding. They were chosen without regard for race, religion or social and economic background. One group, of 11- and 12-year-olds, is at a camp in Austria, the other, 14- to 16-year-olds, is visiting European cities in which C.I.S.V. committees are active and a camp in Stockholm sponsored by the Youth Organization of Sweden. Each group is accompanied by an adult. The C.I.S.V. was founded in 1951 by Doris Twitchell Allen of the University of Cincinnati psychology department, and the first "village" was conducted here that summer.

Report Jehovah's Witnesses Imprisoned by Communists

Jehovah's Witnesses have expanded in numbers not only in the free world but in their underground worship in Communist Europe, M. G. Herschel, director of the Watchtower Society, told 18,000 delegates to a four-day regional convention held here in June. Clarence Ulrich, Watchtower director, declared that "ours is not a 'foxhole' faith based on credulity, superstition or emotion." He said 1,160 Witnesses are now in European prisons, serving sentences totaling 7,644 years. During the convention 12,000 Witnesses conducted house-to-house sales of literature, and more than 400 new "ministers" were baptized in a public immersion.

Warns Ohio Needs Stricter Narcotics Laws

At a meeting here of citizens from several southwestern Ohio counties, Atty. Gen. C. William O'Neill declared that this state is an "island" center for the criminal distribution of drugs. Most adjoining states have more severe penalties for illicit sale and use of narcotics than does Ohio. O'Neill said that citizens' narcotics advisory committees are being established in many counties to help his staff investigate the illegal traffic and make recommendations to the next session of the legislature for more stringent laws.

And So Forth

Efforts of the Ohio foundation of independent colleges to secure funds for current operations from industries appear to be meeting with considerable success. Recently the United States Steel Corp. granted $700,000 to the 22 independent Ohio colleges and to similar institutions in other states. Smaller gifts have come in from numerous other firms.

Last month a number of local Protestant ministers signed a petition asking the management of Coney Island, a near-by summer amusement park, to reverse its policy and admit Negro patrons.

Editorial and business offices of the *New Church Messenger*, official organ of the Church of the New Jerusalem (Swedenborgian), are to be returned from Brooklyn, N. Y., to Cincinnati, where the paper was started 104 years ago. Bjorn Johannson, pastor of the church here, was appointed editor at the recent annual meeting.

David Sageser has resigned as director of the (Methodist) Wesley foundation at the University of Cincinnati to become executive director of the National Council of Churches' new department of campus Christian life.

Meeting here last week, the Ohio department of the American Legion called for congressional investigation of alleged subversive activities at Yellow Springs, site of Antioch College; refused to consider a proposal to "praise" Sen. Joseph R. McCarthy and Roy Cohn; and rejected a resolution condemning its subsidiary "40 and 8" organization for restricting membership to whites. EDGAR C. HANFORD.

New Clause in Jewish Marriage Contract

In what is said to be the first change in the Jewish marriage contract in more than 1,000 years, the Rabbinical Assembly of America has adopted an amendment requiring the bride and groom to agree that they will not seek divorce without first consulting rabbinical authorities.

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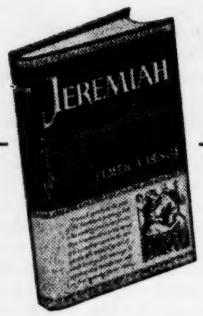

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